



LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS



AUTHORIZED REPORT

OF THE

Meetings in Defence of the Athanasian Creed

ON JANUARY 31, 1873.



AUTHORIZED REPORT OF THE

MEETINGS

IN

Defence of the Athanasian Creed

WHICH WERE HELD

*IN ST. JAMES'S HALL AND IN THE
HANOVER SQUARE ROOMS*

ON JANUARY 31, 1873.

With an Explanatory Preface.

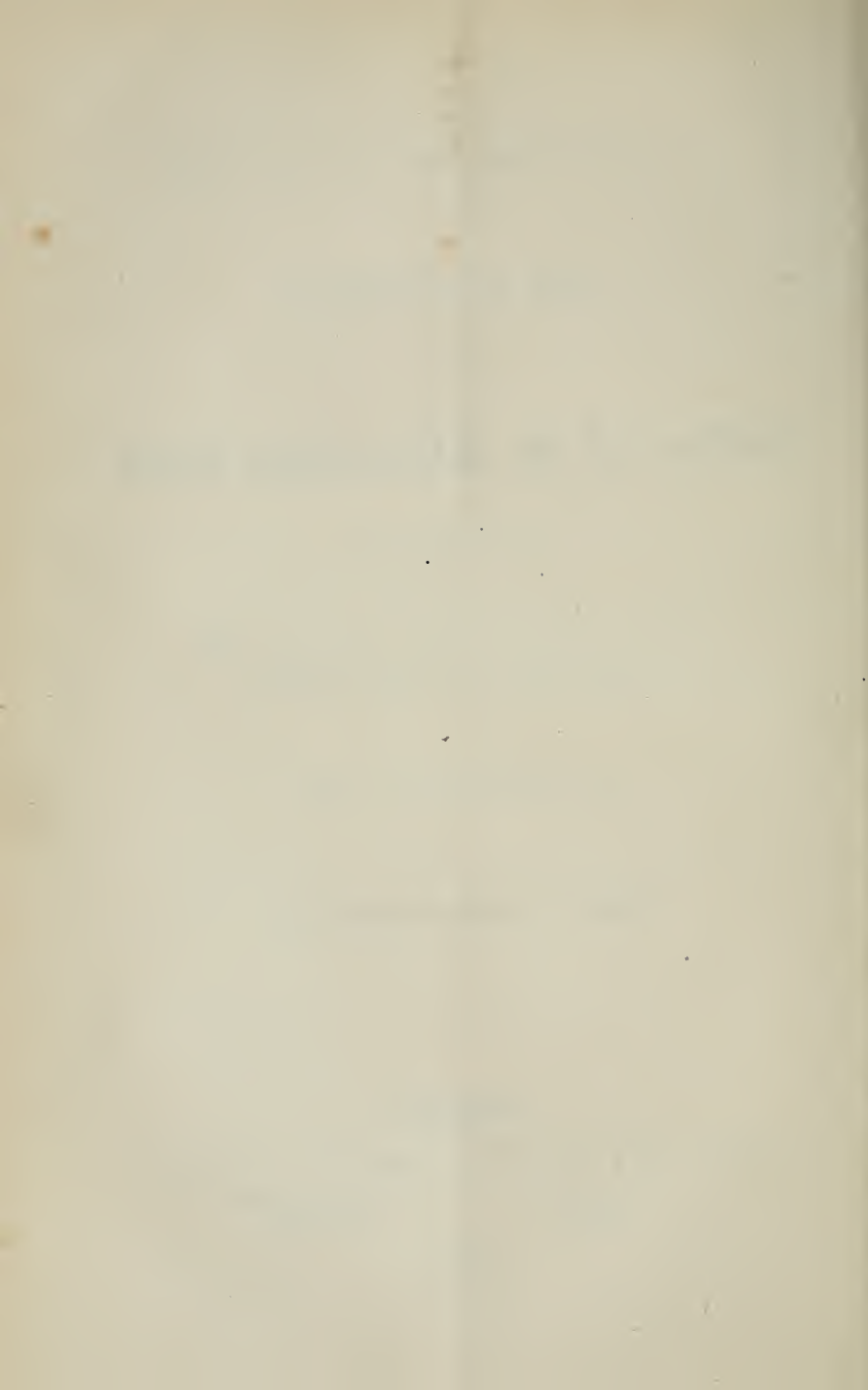
London:

RIVINGTONS, WATERLOO PLACE.

HIGH STREET
Oxford

TRINITY STREET
Cambridge

1873.



TO THE
FIVE HUNDRED REPRESENTATIVES
OF VARIOUS TOWNS AND PLACES,
WHO AT MUCH PERSONAL INCONVENIENCE AND COST
WERE PRESENT AT THE
Meeting in Defence of the Athanasian Creed,
JAN. 31, 1873,

THIS REPORT OF THE PROCEEDINGS,
HELD UNDER THE PRESIDENCY OF MR. J. G. HUBBARD AT ST. JAMES'S HALL,
AND OF THE MARQUESS OF BATH AT THE HANOVER SQUARE ROOMS,

Is respectfully Dedicated.

It was announced early in 1872, that the Bishops of the Province of Canterbury would invite the Lower House of that Province to consider what method of dealing with the Athanasian Creed would tend to remove the difficulties which it was alleged were occasioned by its present use in the Service of the Church of England; a Committee of Clergy and Laity was therefore organized by the exertions of a few Laymen, and the following circular was issued to all the Parochial Clergy of England and Wales.

“REVEREND SIR,

“71, DEAN STREET, SOHO SQUARE,
“LONDON, W.C.

“WE, the undersigned, beg leave to urge upon you very seriously the importance and necessity of obtaining the signatures of your parishioners to a petition, headed by yourself, to the Lower House of the Convocation of Canterbury, or to the Convocation of York (according to your province), in favour of maintaining the Athanasian Creed in its integrity in the Public Service of the Church.”

BEAUCHAMP (*Chairman*).

SALISBURY.	W. C. COCKS.
GALLOWAY.	J. C. MEYMOTT.
GLASGOW.	T. GAMBIER PARRY.
NELSON.	H. E. PELLEW.
LIMERICK.	GERALD PONSONBY.
RICHARD CAVENDISH.	G. RICHMOND, R.A.
ELIOT.	E. P. SHIRLEY.
WALTER FARQUHAR.	W. F. HOOK.
JOHN TAYLOR COLERIDGE.	E. M. GOULBURN.
A. J. B. BERESFORD HOPE, M.P.	EDW. CHURTON (Archdeacon).
T. COLLINS, M.P.	G. A. DENISON ,,
R. BRETT.	PHILIP FREEMAN ,,
W. BUTTERFIELD.	G. PREVOST ,,
J. D. CHAMBERS.	W. BRIGHT, D.D.

J. S. BREWER.
 W. BUTLER.
 W. R. CHURTON.
 B. COMPTON.
 ALWYNE COMPTON.
 C. L. COURTENAY.
 C. B. DALTON.
 W. DENTON.
 J. DITCHER.
 F. R. GREY.
 E. KING.

ROBERT LIDDELL.
 H. P. LIDDON, D.D.
 P. G. MEDD.
 T. W. PERRY.
 W. PULLING.
 W. E. SCUDAMORE.
 R. SEYMOUR.
 B. WEBB.
 R. T. WEST.
 G. WILLIAMS.

The following forms of petition are in circulation.

I.

THE humble Petition of the undersigned Communicants of the Church of England sheweth, that your Petitioners being persuaded that the Doctrines of the Holy Trinity, of the Incarnation of our Lord and Saviour Jesus Christ, of Eternal Punishment, and of the necessity of accepting God's revelation of Himself in the Christian dispensation, are thoroughly to be received and believed by all Christians, "for they may be proved by most certain warrants of Holy Scripture," and being further of opinion that the controversies of the present day require members of the Church to be duly reminded of these truths as set forth in the Confession of our Christian faith commonly called the Creed of S. Athanasius, earnestly pray your Venerable House to maintain the said Creed in its integrity, and not to consent to any proposal for its disuse.

And your Petitioners will ever pray, &c.

II.

THE humble Petition of the undersigned Communicants of the Church of England sheweth, that your Petitioners, being persuaded that the Doctrines of the Holy Trinity, and of the Incarnation of our Lord and Saviour Jesus Christ, as set forth in the Confession of our Christian faith, commonly called the Creed of S. Athanasius, are thoroughly to be received and believed, earnestly pray your Venerable House to maintain

the said Creed as it now stands in the Book of Common Prayer, and not to consent to any proposal for its disuse.

And your Petitioners will ever pray, &c.

III.

THE humble Petition of the undersigned Members of the Church of England sheweth, that your Petitioners, believing that the Doctrines set forth in the Athanasian Creed may be proved by most certain warrants of Holy Scripture, earnestly pray your Venerable House to maintain the said Creed in its integrity, and not to consent to any proposal for its disuse.

And your Petitioners will ever pray, &c.

IV.

THE humble Petition of the undersigned Communicants of the Church of England sheweth, that your Petitioners have learnt with much regret and alarm that proposals have been submitted to your Reverend House for removing the Athanasian Creed from the Public Service of the Church of England, or for cutting out or abolishing certain Clauses of the said Creed.

That your Petitioners are unable to reconcile either of these proceedings with a loyal interpretation of the meaning and intention of the Eighth Article of the Church of England.

That your Petitioners cannot doubt that the effect of either of these proposed changes would be to weaken the strength of our Church's witness to the necessity of a right faith in the Doctrines of the Holy Trinity and of the Divine Incarnation in order to Eternal Salvation, and to cast a public slight and disparagement on these fundamental Doctrines.

That your Petitioners apprehend the danger of serious schism if such revolutionary changes should be adopted.

Your Petitioners therefore pray your Venerable House to maintain this Creed in its integrity in that position which it has held since the last revision of the Book of Common Prayer in the Public Service of the Church of England.

And your Petitioners will ever pray, &c.

V.

THE humble Petition of the undersigned Clergy and Communicants of the Church of England sheweth, that your Petitioners

have learnt with much regret and alarm that proposals have been submitted to your Reverend House for removing the Athanasian Creed from the Public Services of the Church of England, or for altering or abolishing certain Clauses of the said Creed.

That your Petitioners cannot doubt that the effect of either of the proposed changes would be to weaken the strength of our Church's witness to the necessity of a right faith in the Doctrines of the Holy Trinity and of the Divine Incarnation in order to Eternal Salvation, and to cast a public slight and disparagement on those fundamental Doctrines.

That your Petitioners apprehend serious danger to the Established Church if such revolutionary changes should be adopted.

Your Petitioners therefore pray your Reverend House to maintain this Creed in its integrity in that position which it has held since the last revision of the Book of Common Prayer in the Public Services of the Church of England.

And your Petitioners will ever pray, &c.

VI.

THE humble Petition of the undersigned Clergy and Communicants of the Church of England sheweth, that your Petitioners desire your Reverend House, in the exercise of your office and privilege, "to deliberate of and to do all such things as shall concern the settled continuance of the Doctrine and Discipline of the Church of England," not to consent to "any varying or departing in the least degree from that Doctrine and Discipline, and pray that you will firmly uphold the Order of the Church concerning the authority and use of 'the Three Creeds,' which the Eighth Article declares ought thoroughly to be received and believed."

And your Petitioners will ever pray, &c.

When the Lower House of the Convocation of Canterbury proceeded to the consideration of the question remitted to it by the Bishops, nearly eight hundred petitions, couched in terms similar to the forms printed above, were presented in favour of the present use of the Athanasian Creed in its integrity. The signatures attached to these petitions, amounting in the aggregate to more than 38,000 *bonâ fide* Members of

the Church of England,* were obtained without any pressure. Those Clergy, who thought the danger sufficiently imminent to call for active efforts in defence of the Creed, invited their Churchwardens and flocks to petition Convocation.

The Lower House of the Convocation of Canterbury, when dealing with the subject, enjoyed the advantage of possessing authentic materials to guide them as to the opinion of the bulk of the laity, and all propositions which tended to impair the status of the Creed and its prescribed use in the Church of England having been rejected, it was ultimately resolved that his Grace the President be requested to appoint a Joint Committee to consider the question of a Synodical Declaration.

The Joint Committee consisted of the following:—Upper House—The Bishops of London, Winchester, St. David's, Llandaff, Gloucester and Bristol, Ely, Norwich, Rochester, Lichfield, Peterborough, Hereford, Lincoln, Salisbury, Bath and Wells, Exeter, Oxford, Chichester, and St. Asaph.

Lower House—The Prolocutor, the Dean of Canterbury, the Dean of Westminster, the Dean of St. Paul's, the Dean

* The following is the authorized digest of the Petitions presented to the Lower House of the Convocation of Canterbury in the year 1872 up to the end of the May Session.

Prayer of Petition.	No. of Petitions.	No. of Signatures.		
		Clergy.	Laity.	Undefined.
For the retention of the three Creeds ..	3	—	—	96
Athanasian Creed—				
For its maintenance as now used	766	1,661	4,192	32,607
„ investigating its text	8	467	—	94
„ relief in its use	4	19	—	10
„ its omission from the Prayer Book ..	2	3	—	3
„ delay in dealing with it	6	221	—	1
„ omitting the Condemnatory Clauses ..	5	24	64	—
„ making its use optional	4	80	—	58
„ modifying it	1	—	—	9
„ its disuse in public	5	178	243	17
„ affixing a note to it	2	4	3	—

of Norwich, the Dean of Wells, the Dean of Rochester, the Dean of Lincoln (designate), the Archdeacon of Canterbury, the Archdeacon of Maidstone, the Archdeacon of London, the Archdeacon of Nottingham, the Archdeacon of Stafford, the Archdeacon of Taunton, the Archdeacon of Gloucester, the Archdeacon of Huntingdon, the Archdeacon of Exeter, the Archdeacon of Rochester and St. Alban's, the Archdeacon of Leicester, the Archdeacon of Surrey, the Archdeacon of Colchester, the Archdeacon of Coventry, Archdeacon Randall, Chancellor Massingberd, Canons Swainson, Selwyn, Seymour, Harvey, Gregory, Morley, Dr. Kay, Dr. Fraser, Dr. Jebb, Lord A. Compton, Mr. Gibbs, Mr. Kempe, Mr. Perry, Mr. Hopkins, Mr. Sumner, Mr. Puckle, Mr. How, Mr. Fagan, Mr. Bathurst.

The Joint Committee was appointed to meet in December, but in the meantime the opponents of the Creed were not idle, and more than one memorial was presented to the Archbishop against the use of the Creed.

It was therefore determined to hold a meeting at Leeds during the week of the Church Congress to consider what further steps should be taken in defence of the Creed. At this Meeting a new Committee* was formed to carry still further the work commenced in the previous spring.

* The following is a complete list of the members of the Committee:—The Duke of Marlborough, K.G.; the Marquess of Salisbury; the Marquess of Bath; the Earl of Devon; the Earl of Eldon; the Earl of Haddington; the Earl of Glasgow; the Earl of Limerick; the Earl Nelson; the Earl Beauchamp; Earl of Kinnoul; the Lord Richard Cavendish; the Lord Henry Scott, M.P.; the Lord Eliot; Bishop Claughton, Archdeacon of London; the Rev. Lord A. Compton, M.A.; the Hon. C. L. Wood; the Hon. and Rev. C. L. Courtenay, M.A.; the Hon. and Rev. H. Douglas, M.A.; the Hon. A. Gerald Ponsonby, M.A.; the Hon. and Rev. J. Grey, M.A.; the Hon. and Rev. F. R. Grey, M.A.; the Hon. and Rev. R. Liddell, M.A.; the Hon. and Very Rev. the Dean of York; the Hon. P. C. Glyn; Sir Stephen R. Glynne, Bart.; Sir Walter R. Farquhar, Bart.; the Ven. Sir George Prevost, Bart., Archdeacon, Gloucester; the Rev. Sir J. H. Culme Seymour, Bart., M.A., Canon of Gloucester; Sir Edmund Lechlere, Bart.; the Very Rev. the Dean of Chichester; the Very Rev. the Dean of Norwich; the Very Rev. the Dean of

The following circular was accordingly issued at the end of November.

“ Athanasian Creed Defence Committee.

“ 3, WATERLOO PLACE, PAUL MALL,
“ LONDON, S.W.

“ In compliance with a wide-spread and weighty opinion among various classes of Churchmen that it is desirable that an influential Meeting of men should be held in London, to express the solemn conviction that the Athanasian Creed should be retained and be in use within the Church of England in its integrity as heretofore, the Athanasian Creed Defence Committee (of which we enclose the list) have taken steps to hold such Meeting on the evening of Friday, January 31st, at St. James's Hall, at 8 o'clock, at which the Duke of Marlborough will preside.

Ripon; the Very Rev. the Dean of Manchester; the Ven. Edward Churton, M.A., Archdeacon of York; the Ven. G. A. Denison, M.A., Archdeacon of Taunton; the Ven. P. Freeman, M.A., Archdeacon and Canon of Exeter; the Ven. G. H. Hamilton, M.A., Archdeacon of Lindisfarne; the Rev. A. R. Ashwell, Canon of Chichester; H. Barnett, Esq., M.P.; Rev. H. W. Beadon, M.A.; R. Brett, Esq.; the Rev. Professor Brewer, M.A.; the Rev. W. Bright, D.D., Canon of Christ Church, Regius Professor of Ecclesiastical History, Oxford; the Rev. J. W. Burgon, M.A.; W. Butterfield, Esq.; the Rev. W. J. Butler, M.A., Honorary Canon of Christ Church, Oxford; the Rev. T. T. Carter, M.A., Honorary Canon of Oxford; Rev. J. C. Chambers, M.A.; J. D. Chambers, Esq.; T. Collins, Esq., M.P.; the Rev. J. D. Collis, D.D., Honorary Canon of Worcester; the Rev. Berdmore Compton, M.A.; the Rev. William Cooke, M.A., Honorary Canon of Chester; Rev. W. Denton, M.A.; the Rev. J. Ditcher, M.A.; the Rev. T. Simpson Evans, M.A.; the Rev. C. Wellington Furse, Vicar of Staines, and Chaplain to the Bishop of Oxford; H. H. Gibbs, Esq.; the Rev. Stephen E. Gladstone, M.A.; W. H. Gladstone, Esq., M.P.; the Rev. R. Gregory, M.A., Canon of St. Paul's; the Rev. W. Gresley; the Rev. J. Hannah, D.C.L., Vicar of Brighton; E. Herford, Esq.; C. L. Higgins, Esq.; the Rev. G. H. Hodson, M.A.; A. J. B. Beresford-Hope, Esq., M.P., Treasurer; the Rev. H. J. Hotham, M.A., Vice-Master of Trinity College, Cambridge; J. G. Hubbard, Esq.; the Rev. W. J. Irons, D.D., Prebendary of St. Paul's; the Rev. John Jebb, D.D., Prebendary and Canon of Hereford; S. T. Kekewich, Esq., M.P.; the Rev. E. King, M.A., Regius Professor of Pastoral Theology, Oxford; the Rev. C. Kingsley, M.A., Canon of Chester; Rev. Francis Lear, M.A., Precentor of Salisbury; the Rev. F. G. Lee, D.C.L.; the Rev. H. P. Liddon, D.D., Canon of St. Paul's; the Rev. H. R. Luard, M.A., Fellow of Trinity College, Cambridge, and Registrar of the University; the Rev. Malcolm MacColl, M.A., Secretary; the Rev. G. R. Mackarness, M.A.; L. A. Majendie, Esq.; Rev. M. W. Mayow, M.A., Rector of Southam, and Rural Dean; the Rev. P. G. Medd, M.A.;

“ It is intended that the Meeting should not be one mainly composed of Clergymen, or of Londoners, but that it should represent the feelings of that vast multitude of Churchmen throughout the country who would regard with the deepest regret any attempt to tamper with the Creed, or its use.

“ It would not meet to deliberate, to threaten, or to treat of any compromise, but simply to affirm that feeling with all earnestness, and all sobriety ; consequently it would not invite the presence of those who, while favourable to the retention, in some shape, of more or less of the Athanasian Creed, are yet desirous of some alteration. At the same time the Committee do not wish to pledge you on the question of an explanatory note.

“ The Committee, believing you to be favourable to their views, earnestly entreat you to take counsel with your friends in your County and neighbourhood who may be of the same opinion, and to hold such local meeting or meetings, of a more or less public or private character, as you and they may think expedient for the purpose of choosing representatives from your County and neighbourhood, to take part in the Meeting.

“ You will doubtless be able to enlist influential helpers, lay and clerical, and for this purpose we shall gladly send you as many circulars as you require.

“ It would be desirable that the representatives invited to take part in the London Meeting should, as far as possible, include not only Churchmen of all opinions favourable to the retention of the

Lieut.-Colonel E. Neville ; the Rev. F. Neville, M.A., Prebendary of Wells ; Rev. J. W. Perry ; the Rev. N. Pocock ; the Rev. E. B. Pusey, D.D., Canon of Christ Church, Regius Professor of Hebrew, Oxford ; the Rev. G. Rawlinson, M.A., Canon of Canterbury, and Camden Professor of Ancient History, Oxford ; the Rev. W. Upton Richards, M.A. ; G. Richmond, Esq., R.A. ; Joseph Ridgway, Esq. ; the Rev. J. Fuller Russell, B.C.L. ; Vice-Admiral A. P. Ryder ; the Rev. M. F. Sadler, M.A., Prebendary of Wells ; the Rev. R. Seymour, M.A. ; the Rev. J. Sharp, M.A. ; C. B. Skinner, Esq. ; the Rev. J. Skinner, M.A. ; J. A. Shaw Stewart, Esq. ; George E. Street, Esq., R.A., Treasurer ; the Rev. W. Stubbs, M.A., Regius Professor of Modern History, Oxford ; the Rev. F. Sutton, M.A. ; J. G. Talbot, Esq., M.P. ; the Rev. E. Talbot, M.A., Principal of Keble College, Oxford ; the Rev. Henry Temple, M.A., Secretary ; the Rev. George Trevor, M.A., Prebendary and Canon of York ; the Rev. Mackenzie E. C. Walcott, B.D., Precentor of Chichester ; the Rev. P. Webb, M.A. ; the Rev. R. T. West, M.A. ; the Rev. G. C. White, M.A. ; the Rev. G. Williams, B.D. ; the Rev. R. F. Wilson, M.A. ; the Rev. N. Woodard, M.A., Canon of Manchester ; the Rev. Cecil Wray, M.A., Prebendary of Lichfield.

Athanasian Creed, but members of all classes of society, including, besides Clergymen, landholders, professional men, farmers, and substantial tradesmen, and in particular Churchwardens.

“ N.B.—You are particularly requested to answer (Address, Honorary Secretary, Athanasian Creed Defence Committee, at Messrs. Rivingtons', Waterloo Place, London, S.W.), at your earliest convenience, whether you are willing to act, and if so, when you propose to hold your local meeting, and in what form; and also to write again after that meeting has been held, stating what took place, and whom you have named as representatives.

“ The Committee will then be able to take steps to see that the representatives are accommodated at the London Meeting, to which admission will be given by ticket, and which will be exclusively composed of men.

“ This circular has been sent to the subjoined persons* in your County, and it is suggested that you and they should, as far as possible, concert your action together. The list having been drawn up so hastily is necessarily imperfect.

<p>“ MALCOLM MACCOLL, <i>Rector of St. George, Botolph Lane, London.</i></p> <p>“ HENRY TEMPLE, <i>Vicar of St. John's, Leeds.</i></p>	}	HON. SECRETARIES.”
---	---	--------------------

In consequence of this circular, Meetings of various degrees of importance were held all over England, at which representatives were chosen to attend the London Meeting. Thirty-six counties of England and Wales, and upwards of 120 towns and populous places, sent up representatives, exceeding in number 500, not only of all ranks and classes, but also representing various schools of theological opinion.

The names of the towns and places are here subjoined.

BERKS.—Reading, Chilton, Newbury, Wallingford.

BUCKS.—Fenny Stratford, Slough, Windsor.

CAMBRIDGESHIRE.—Cambridge.

CORNWALL.—Hayle.

* The names of leading persons in the neighbourhood were subjoined.

CUMBERLAND.—Carlisle, Penrith.

DERBYSHIRE.—Derby.

DEVONSHIRE.—Exeter, Barnstaple, Devonport, Ilfracombe, Plymouth, Torquay.

DORSETSHIRE.—Wimborne, Yetminster.

DURHAM.—Durham, Middleton S. George.

ESSEX.—Rural Deanery of Hedingham.

GLOUCESTERSHIRE.—Gloucester, Bristol, Cheltenham, Chipping Sodbury.

HANTS.—Winchester, Basingstoke, Broughton - in - Romsey, Hursley, Ryde, Southampton.

HEREFORDSHIRE.—Hereford.

HERTFORDSHIRE.—Hertford, Buntingford, Hitchin.

HUNTS.—S. Ives.

KENT.—Canterbury, Bexley, Brompton, Chatham, Dartford, Deptford, Folkestone, Gillingham, Greenhithe, Hawkhurst, Lee, Lewisham, Maidstone, Northfleet, Rochester, Strood, Sydenham, Tunbridge Wells, Woolwich, Woolwich Dockyard.

LANCASHIRE.—Manchester, Accrington, Barrow-in-Furness, Liverpool, Preston, Warrington, Wigan.

LEICESTERSHIRE.—Leicester.

LINCOLNSHIRE.—Lincoln, Gainsborough, Glandford Brigg, Sleaford.

MIDDLESEX.—City of London, Bow Common, Barnes, Brompton, Clapton, Finsbury, Fulham, Hackney, Hammersmith, Kensington, West Kensington, Kilburn, SS. Marylebone and Pancras, Paddington, Stoke Newington, Westminster.

NORFOLK.—Norwich, Lynn, West Norfolk.

NORTHAMPTONSHIRE.—Northampton, Daventry.

NORTHUMBERLAND.—Newcastle-on-Tyne, Alnwick, Morpeth.

NOTTS.—Nottingham, East Retford, Newark.

OXFORDSHIRE.—Banbury, Chipping Norton, Oxford, Witney.

SHROPSHIRE.—Shrewsbury, Ludlow.

SOMERSETSHIRE.—Bath, Taunton, Wells, Weston-super-Mare.

STAFFORDSHIRE.—Wolverhampton, Wombourne.

SUFFOLK.—Beccles.

SURREY.—Lambeth, Dorking.

SUSSEX.—Chichester, Brighton, S. Leonards-on-Sea.

WARWICKSHIRE.—Birmingham, Coventry, Rugby, Stratford-on-Avon.

WILTS.—Salisbury, Malmesbury, Warminster.

WORCESTERSHIRE.—Worcester, Malvern.

YORKSHIRE.—York, Barnsley, Bradford, Bridlington, Halifax, Harrogate, Huddersfield, Hull, Leeds, Rotherham, Scarborough, Sheffield, Wakefield.

WALES.—Bangor, Cardigan, Cyfeiliog, S. Asaph, Swansea, Tenby.

The Athanasian Creed is supposed by many to be a stumbling-block in the way of the unlearned especially. The Committee have received numerous proofs during the last few months that this objection has been hazarded somewhat hastily. The following is one of several letters which have been sent to the Committee. It was written and printed in answer to a request that the writer, a genuine working man, would sign Lord Shaftesbury's petition against the Creed, and the Committee publish it here by way of evidence that, if the Athanasian Creed were tampered with, the working classes would not be the least aggrieved portion of the community. In a note, enclosing the subjoined letter to the Committee, the writer expresses his indignation that "a few dissatisfied members of the Church should demand an alteration in our ancient Creed, without consulting the wishes of the whole;" and adds,—“I am a poor man; but I have as much right to defend my Creed as a rich one has to attack it, and had I the means I would rouse Churchmen from their sleeping.”

The letter shows that the writer of it is unlearned; but it also shows that he takes an intelligent interest in questions in respect to which his class is supposed to be ignorantly indifferent. The following is a verbatim reprint of it.

*A Letter to the Members of the National Church on the
Athanasian Creed.*

“BRETHREN,—A petition against an ancient Creed of our National Church, commonly called the Athanasian Creed, has been signed by several persons, and signed, I think, without a due consideration of what they were doing.

“I beg your kind attention to the following few remarks on the Creed, the doctrine of the Trinity, and on the Petition.

"I divide the Creed into two parts, whether rightly or not I leave to those who are wiser than myself. The first part contains the first sixteen verses, to He, therefore, &c.; the second part, the remainder.

"The Creed, I think, was used in the time of St. John and his disciples, and taught by word of mouth to those who were about to be baptized.

"Whosoever will be saved. Who—in like manner—ever will be saved. In what manner? According to the Christian form.

"In my humble opinion the Creed in the first three verses thus speaks:—Thou art about to be Christianized, and first of all thou must believe in the true Faith taught by all true disciples of Christ in all His churches, throughout all lands, and thou must steadily keep in this faith.

"Thou must not be uncertain, or waver in thy mind whether thou must hold to thine own religion or to the religion of Christ; for, if thou art unsteadfast in thy faith thou wilt, without doubt, perish (decay) from that eternal life which is given through Jesus Christ.

"Thou must be baptized in the Name of the Father, and of the Son, and of the Holy Ghost; and the Catholick Faith is this, thou shalt worship One Name in three Names, Father, Son, and Holy Ghost, and the Three Names in One Name, the great I AM.

"I consider that the definition of the Trinity as given from these words, Neither confounding the Persons, &c., to the words, But the whole Three Persons are co-eternal, &c., was used to keep the converts from idolatry, and to guard them against thinking that there were three Gods or three Lords, and is such a kind of teaching as a disciple of Christ would use to one wishing to be instructed in the Catholick Faith.

"The words—thus think—refer to the worshipping of the Unity in Trinity and the Trinity in Unity, and though many persons prate about these words—thus think—yet are there but very few who speak of these words—thus act—and if any man ridicule the definition of the Trinity given by the Creed, let him produce a *better one*.

"The second part beginning at the words, Furthermore, &c., to the latter part of the twenty-fifth verse, So God and Man is one Christ, is a declaration of the Church's belief in the Incarnation of our Lord Jesus Christ, and a similar kind of teaching is used as is used in the first part; and the two parts, in the early age of the Church, were drawn up in the form, or written Creed, as now used, and for centuries it has been received as the Creed of the Holy Catholick Church; and, in spite of the mockery of the scornful, it is a joyful truth for all mankind, that Christ is God of the Substance of the Father begotten before the world, and Man of the Substance of our Sister born in the world; and if any man ridicule the truth of the immaculate conception, I shall feel obliged if he will answer

the following questions:—First, give in the English language a correct definition of the word Substance used in the Creed ; second, tell by what Law of Nature were our common ancestors brought into life ?

“ OF THE HOLY TRINITY.

“ St. Peter says—God’s holy men spake, taught by the Holy Ghost.

“ The Holy Ghost taught the prophets of the Old and the disciples of the New Testament, and He strengthened them in their labours, and He comforted them in their sufferings. He taught the writer of the Book of Genesis that—in the beginning God created the heaven and the earth. St. John—that all things were made by Jesus. Isaiah—a virgin shall conceive and bear a Son, and his name shall be Immanuel, God with (joined to) us. St. Paul—God was in Christ reconciling the world unto himself. St. John—This is the true God-and eternal life. And St. Peter bears this testimony to all the world—That God’s holy men spake, not according to their own will, but that they wrote according to His inspiration, who is the Sanctifying Teacher of all God’s elect.

“ OF THE PETITION [OF LORD SHAFTESBURY].

“ All persons who are rightly baptized must, according to the command of Christ, be baptized in the name of the Father, of the Son, and of the Holy Ghost ; and our Lord added these words, ‘ He that believeth and is baptized *shall be saved*, and he that believeth not *shall be damned*.’

“ I think that the Petitioners ought to petition that this condemnatory clause should be first struck out of the New Testament, ere they petition that it should be erased from the Creed, for should it be taken from the Creed, this solemn declaration of our Lord, that the cursed shall depart from Him into everlasting fire (and which is repeated in verse 29 of the Creed) will still remain in the Scriptures, and, with the other, will be read in our National Church, unless man become so wise as to have a Bible of reason read to the congregation instead of the Bible of God.

“ Whether these words of Our Saviour are to be interpreted according to the letter, or not, I leave unto Him, ‘ in whose hand is the soul of every living thing and the spirit of all mankind.’

“ We profess to believe in the Trinity, and we were baptized in these three names, Father, Son, Holy Ghost ; and the Creed teaches that He who, in like manner, ever will be saved, must keep in this Faith.

“ We are told by St. John that in Jesus is the life, that we must honour the Son even as we honour the Father ; and if we have not the Son we have *not the life* ; then, if we have not this life, which

is the light of man, must we NOT HAVE the death and the darkness. Quarrel not with your Creed for speaking as the Scriptures speak; neither mutilate your Creed because some men, in their conceit, would have you think as they think; for should you do so, be mindful of this—In rejecting your Creed you will reject your Church also.

“We are taught to worship One God in Trinity and the Trinity in One God—The Lord God Almighty, The Father uncreate, Almighty, The Son incomprehensible, God the Holy Ghost, eternal, Lord; also, to believe rightly the Incarnation of Our Lord Jesus Christ (Matt. i. 18–25; St. Luke i. 30–80); and in my humble opinion, the Creed, in language both elegant and simple, endeavours to explain those mysteries; and if words cannot be found to define them, yet an excellent attempt is made to convey the ideas of the writers; and if a simpleton mock at the words used, a wise man will receive them with respect.

“Many persons have prattled concerning these two words—perish everlastingly—and have spoken of the Creed in a manner that has plainly showed their zealous wisdom. If you will examine the original and true meaning of these two words, I think you will find it to be—to ruin, ever continuing the road. Believe the Gospel of Christ and be saved; reject it, and remain in the way to be lost.

“I do not expect you to think as I think; but I sincerely hope that you will *twice* think ere you *once* sign a petition against our Gospel Creed.

“There is a struggle commenced, and you will shortly be compelled to take a part, not only in the Babel of opinions, whether the whole or a part of the Creed shall be rejected; whether the Church of our forefathers must stand or fall; but in other things also, when your faith and zeal will be tested by the incidents surrounding you.

“Being unskilful in language, I respectfully trust you will not censure my plain manner of speaking; also, that you will kindly pardon the liberty taken in addressing you; and in conclusion,

“I humbly pray that He who said to the turbulent waves of the sea, Peace, be still, will grant unto you and to all Christians that peace which this world has not the power to give, and in the world to come, life everlasting.”

The Dean of Ripon, being unable to attend the meeting in St. James's Hall, published the following letter in 'The Times' of January 30:—

"TO THE EDITOR OF 'THE TIMES.'

"THE DEANERY, RIPON,
"January 28.

"SIR,—Some months ago your columns were opened to a discussion of the Athanasian Creed question, and your own sentiments upon the subject were freely expressed. A renewal of that discussion is imminent; and although my convictions are not in accordance with the course you advocated, yet, as I am no longer able to encounter the fatigue of Synodical debate, I venture to hope you will do me the favour to publish my plea for the Creed.

"The real question at issue is not one of authorship, or antiquity, or translation. We have the Creed; we have long used it; we have solemnly declared our conviction of its Scriptural truth (Art. VIII.). The questions now agitated are—Shall we continue to use it as heretofore? or shall we cease to use it in public worship altogether? or shall we leave it optional with every officiating minister to use it or not, as he thinks best? or shall we modify it in some way that will render it at once more unequivocal and less offensive?

"The chief objections to its Liturgical use, which have been so powerfully and influentially urged, even by those who are fully persuaded of its truth, are the obnoxious character of its damnable clauses, and the bewildering mysteriousness of its definitions. With all these fully before me, sincerely sympathizing with much that has been feelingly said, and earnestly desiring to persuade and in no wise to wound, I am constrained to advocate the continued use of the Creed for the following reasons:—

"1. Because it supplies a want.

"There are indications around us, neither few nor obscure, of a disposition to get rid of all Creeds and of all distinctive religious truth. Into that wider question I do not now enter; but if we are to have a 'form of sound words' at all, it ought, I think, to be comprehensive of fundamental truth. In this direction the Athanasian Creed is valuable, recognizing as it does, and resting upon, important portions of Revelation to which no testimony is borne by the other Creeds of the Church.

"The first of these I would specify is the revelation of a righteous judgment of every man 'according to his works.' It is impossible for language to reveal anything more unequivocally than this is revealed. Its importance will not be denied. And yet there is no confession of it, or reference to it with any distinctness, in either the Apostles' Creed or the Nicene Creed. This want is supplied by the Athanasian Creed.

"Again, and to approach the heart and core of the controversy where it presses most keenly upon sensitive minds, a vital portion of Revelation, on which the Church of England at least is emphatic (Art. IX.) is this:—That by the transgression of the first man—the parent stock of all men—the whole human race come into this world in such a state of alienation from, and enmity against, the Creator, as amounts to misery when brought face to face with Him. To this truth and its tremendous consequences there is no reference in the other Creeds. To the denial of this truth may be traced many, if not all, of the heresies which have rejected or corrupted Christianity. And most naturally; for as with a disease so with its remedy. If

the disease be partial or superficial, a remedy of the same character will be sufficient. Such are all the remedies prescribed by man's wisdom.

"The damnatory clauses of the Athanasian Creed are based, as I read them, on this truth—To 'perish everlastingly' is to remain in our natural state unreconciled to God. It does not of necessity involve any further infliction, whether for unbelief, or misbelief, but simply to remain in the estrangement of the fall; the misery endured varying in degree with the antecedent opportunities, cultivation, and consequent sensitiveness of the sufferer; the same state of things around them being 'more tolerable' (*ανεκτοτερον*) for one than for another.

"In the teaching of Christ, to have heard and known and rejected the way, the only way, of deliverance, is imaged by a servant who 'knew his Lord's will, and prepared not himself, neither did according to His will.' He shall 'perish everlastingly,' with aggravation of self-reproach. 'He shall be beaten with many stripes.' To have lived and died in ignorance of the way is imaged by a servant who 'knew not his Lord's will, and did commit things worthy of stripes.' Ignorant of his Lord's revealed law, he had a law of conscience within himself, by the violation of which he did commit things worthy of stripes. He shall 'perish everlastingly' with comparative mitigations. 'He shall be beaten with few stripes.' There is no deliverance from stripes for either; but it is 'more tolerable' for Tyre and Sidon than for Chorazin and Bethsaida—more tolerable, that is all, for Sodom than for Capernaum.

"The way, the only way, of deliverance is inseparable from the Trinity and the Incarnation—the Trinity and the Incarnation as defended against divers specious denials and perversions. There is no attempt in the Athanasian Creed to explain the revealed mystery, but only to define with accuracy what is revealed. I do not say that this is so perfectly done that it cannot be improved. I do not claim infallibility for the Creed; but in the face of ancient heresies revived, and modern heresies multiplied, I plead for the propriety and even the necessity of a defensive description of the truth.

"A direct statement of truth ought to be sufficient for the Church, as a direct statement of law ought to be sufficient for the nation. But as the ingenuity of crime compels an enlargement of the Statute Book, so the ingenuity of heresy compelled an enlargement of the Creed.

"There is a very natural and very amiable repugnance in the human heart to admit the painful feeling of contemplating the state of any of our fellow-creatures as a state of irremediable misery—a state of moral estrangement without hope from Him 'in whose favour is life.' This repugnance lies at the root of much uncertainty of conviction, if not of actual unbelief. Under its secret and unsuspected influence the plainest language of revelation is forced into a non-natural sense. The charitable emotions of philanthropy obscure, so as practically to erase, the awful announcements of Divine truth. I dare not take this course, though my flesh trembles at the bearing of those announcements upon our fallen race. I am driven, though on my knees, to a full agreement with Lord Bacon, where he says that as it is our duty to yield the obedience of practice to the commandments of God, *licet reluctetur voluntas*, so it is our duty to yield the faith of assent to the mysteries of God, *licet eluctetur ratio*, and, I may add, *charitas*.

"A Christianity which is only one way of salvation, and not the one only way, is not the Christianity of the Bible, nor of history. As one of many ways, it might have found a peaceable place in the all-tolerating Pantheon. It was its claim to be the only way that raised the storm. The same is true now.

"Many who bear the Christian name are not believing Christianity, and many who are believing it, sincerely and tenderly believing, are at the same time shrinking from any open and bold avowal of it. They are not 'valiant for the truth' of God in that aspect of it which seems uncharitable towards men. This is the secret of the pain and irritation occasioned by the 'damnatory clauses.'

"If these clauses be expressed with needless harshness or severity, and if the Scriptural truths to which they bear witness can be expressed in words less repugnant to our feelings, it would, indeed, be a work worthy the highest wisdom of the Church to effect the alteration. But, as 'a faithful witness and keeper of Holy Writ,' we dare not remove this ancient landmark until we are supplied with a better.

"On this ground I, for one, would respectfully request our brethren who differ from us in this matter to consider that what we ask them to consent to, until some satisfactory alteration can be devised, is only to continue to do what they have been doing all their lives, conscientiously, though painfully doing, whereas what they are asking us to do is a new thing, which we have never done: it is to pass our Christian year without the authoritative use of any symbol of this part of our testimony. What we ask of them would be urgent for some improvement. What they ask of us would be a confession of impotence to improve. And why should we so despair?

"Objections to the mysterious definitions in the Creed are not so formidable, and happily so, for mystery is inevitable. My conviction is that if the Athanasian Creed were silenced, in deference to the dissatisfaction complained of on this ground, we should hear of similar dissatisfaction at the public recital of the Nicene Creed; and if that were removed, the objections would follow to the Apostles' Creed. In point of fact, during a long and somewhat varied experience, the clause most pointedly objected to by the few—the very few—laymen who have ever expressed to me any painful difficulty, has been 'conceived by the Holy Ghost.'

"Statements concerning the Godhead, being all in matters of thought, and wholly above our reason, are comparatively easy to faith; but this one, abutting on matter which is within our reach, is felt to be not only a demand on our faith, but an assault on our reason. Yet this is the Divine foundation fact, without which Christianity must dwindle down as one among many human speculations.

"2. Further, I value the Athanasian Creed, because it contains an epithet descriptive of our Lord's flesh which is more precisely Scriptural, and more unequivocally intelligible, than the general statements of the other Creeds. The clause I refer to is this:—

“ ‘Of a reasonable soul and human flesh subsisting.’

"The Apostle of the Gentiles, in his sublime discourse on the resurrection of the body, said, 'All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.' There may possibly be others still not enumerated by the Apostle. There may possibly be flesh possessing properties which none of these possess. There may be flesh which can be present without being visible, which can be eaten without being tasted, which may be sacrificed without any shedding of blood, which may be at one and the same time in more places than one. We are not called upon to deny possibilities. We dare not say that anything of the kind is impossible with God. But when we are required to believe anything of the kind we ask for the Divine warrant. Where and what is the announcement? Show us the inspired Word, and

we veil our faces in profoundest reverence; but in the absence of such authority we pause and reason. To say that the mystery to be believed is 'ineffable' is to acknowledge that it cannot be expressed in words, and therefore is not revealed. Much that is far above our reason, much that is unintelligible we are willing to believe, and do believe, because it is plainly expressed in words which are reasonably proved to be of Divine authority. But we are altogether unwilling to believe what is 'ineffable.'

"Human flesh is not unintelligible. We are reasonably acquainted with its properties, and we know as assuredly as we can know anything that it cannot be present without being visible, that it cannot be eaten without being tasted, that it cannot be sacrificed without bloodshedding, and cannot at one time be in more places than one.

"The flesh of our Saviour Christ is human flesh. So the Church Catholic describes Him of a reasonable soul and human flesh subsisting. This is proved by most certain warrant of Holy Scripture. 'For the children,' the human children to be redeemed, 'being partakers of flesh and blood, He also himself likewise took part of the same.' To this He himself appealed after his resurrection, saying, 'Handle me and see, for a spirit hath not flesh and bones as ye see me have.' Therefore we know as assuredly as we can know anything, that the flesh of our Saviour Christ cannot be present without being visible, cannot be eaten without being tasted, cannot be sacrificed without shedding of blood, and, as our own branch of the Church Catholic plainly declares, cannot at one time be in more places than one.

"I could say more in defence and commendation of the Athanasian Creed, but I fear my letter has already become inconveniently long.

"Your obedient servant,

"HUGH M'NEILE."

ON Friday, January 31st, 1873, a Meeting was held in St. James's Hall, for the purpose of protesting against any interference with the form or the use of the *Quicunque Vult* in the service of the Church. A large number of tickets had been issued in excess of the accommodation of the Large Hall, in consequence of which a supplementary Meeting was held simultaneously in Hanover Square Rooms.

The Duke of Marlborough had promised to take the Chair, but owing to his recent severe illness was unable to do so, and his place was taken by Mr. J. G. Hubbard. "From the beginning to the end," says the 'Guardian,' "the greatest enthusiasm prevailed, and the immense applause that greeted Dr. Liddon and the mention of Dr. Pusey's name can never be forgotten by those present, the whole assembly rising up and again and again renewing their cheers."

Before the business of the Meeting commenced,

MR. BERESFORD HOPE, M.P., said—His Grace the Duke of Marlborough, to his great regret, is unable, owing to the severe indisposition with which he has been visited, to take the Chair. The Committee has invited Mr. Hubbard to take his place, and Mr. Hubbard has kindly consented; but before the proceedings begin, I will read the letter of the Duke of Marlborough.

"MY DEAR MR. HOPE,—In consequence of a recent severe attack of illness I regret that it will not be in my power to be present and preside at the meeting to be held on Friday next in St. James's Hall, as an expression of public feeling in favour of the retention in its unmutilated form of the Athanasian Creed. My original engagement to preside at the meeting will be the best proof of the sincere sympathy I have with its object, and although circumstances have prevented that engagement, my earnest hope is that the result of the meeting—which, I doubt not, will be much more ably presided over—will show unmistakably that Churchmen of all shades of opinion unite in a common determination to resist any attempt to mutilate or excise a Creed which has always commanded the reverence and consent of the Christian world.—Believe me, yours sincerely,

"MARLBOROUGH."

The DEAN OF YORK then said the Collect for Trinity Sunday, and the Lord's Prayer; all present repeating the latter.

The CHAIRMAN.—This meeting will have learnt with great regret that his Grace the Duke of Marlborough is unable to fulfil his promise to preside here to-day. The Duke has been very seriously ill, and, although now happily convalescent, he is still unequal to the exertion of taking the chair. The Committee cherished as long as possible the hope that his Grace might aid by his presidency here the all-important cause in which he has expressed so deep an interest; and the necessity for providing another chairman upon the eve of the meeting, and when those who might have adequately replaced him had already accepted their several parts in the proceedings, will serve to excuse the Committee for having assigned the presidency to one who, undistinguished by theological learning or high position, has great need of your indulgence in the discharge of the duties which he undertakes in compliance with their request. (Cheers.) This meeting is gathered to deprecate, and if needful to resist, an agitation directed against the present use and position of the Athanasian Creed. (Cheers.) The proposals adverse to the Creed are many and multifarious, but I will allude only to the five which occur to me as the principal. It has been proposed—That the use of the Creed be restricted to fewer occasions; that the use of the Creed be altogether optional; that the Creed be excluded from the Book of Common Prayer, and be appended to the Articles; that the so-called “Damnatory Clauses” be expunged; that a Parliamentary indemnity be provided for the clergy who may break the law of the Church by omitting the use of the Creed. To these proposals the obvious replies are—That to restrict even to a single day the occasions on which the Athanasian Creed is authoritatively used would not satisfy those who object to the Creed itself; that to make the use of the Creed optional would be to introduce a new element of disunion into the Church, and create dissensions between the clergy and their congregations; that the banishment of the Creed from its present position and use in the public service of the Church to the region of the Thirty-nine Articles would be a cruel and intolerable privation to those who find in its clear and unfaltering utterance the priceless foundations of their faith; that it is not within the competency of a single branch of Christ's Church to make changes

in a Creed which is the inheritance of the whole Catholic Church ; that to provide by statute an immunity for a breach of ecclesiastical law would fail to remove the conscientious difficulty of any loyal clergy, and would create an injurious antagonism between the law of the Church and the law of the State. (Cheers.) But although the proposals I have now dealt with be inadmissible, it must not be assumed that the agitation for some change as regards the Athanasian Creed may not partly proceed from loyal men who would suffer real disquiet in their enunciation of the so-called Damnatory Clauses. I for one cannot deny it—for I can recall the time when I shrank from pronouncing them as they occurred in the recital of the Creed, although the retrospect carries me over more than fifty years, to the age of early youth, and although study and observation entirely removed the difficulty I then felt, by showing me that the warning clauses in the Creed are to be taken in the same sense, and with the same limitations, as the words of our Lord and his Apostles, of which they are virtually the iteration. I cannot doubt that much, if not all, of the dissatisfaction which has been expressed would vanish if the clergy generally were more learned, and the laity generally were better taught. I say this with reluctance, but with no doubt as to the fact. I have seen a pamphlet adverse to the Athanasian Creed, by a clergyman, who attempted to demonstrate the unreasonableness of insisting upon the acceptance of its clauses, by pointing out that one of those clauses declared God to be “incomprehensible”—interpreting, in his own mind, as “incapable of being understood,” a word which he should have known meant “incapable of being confined or limited.” And so, again, the charge of uncharitable condemnation of the uninstructed is advanced by some who are unmindful that in order that a man may “hold” or may “keep” the faith it must first be presented to him. Whether it be possible to devise an authoritative declaration of the true sense and application of the warning clauses, which would dissipate the prejudice against them, is an important question, but one not included in our present consideration. Our purpose is to discuss and adopt resolutions touching an agitation which endangers the essential doctrines of Christianity. The discussion, to be successful, must be conducted with firmness, but with calmness, and, above all, with charity. It has been painful to observe in the course of this controversy, angry, resentful, and contemptuous expressions, sadly incongruous with the consideration of the nature of the God of Love ; but no uncharitable spirit will, I feel confi-

dent, be allowed to mar the proceedings or impair the influence of this important meeting. (Loud cheering.)

MR. BERESFORD HOPE.—The Chairman has given me permission to read some letters from distinguished persons who are unable to be present. The first letter I shall read is from Bishop Ryan, now Vicar of Bradford:—

“MY LORD,

“VICARAGE, BRADFORD, *Jan. 28, 1873.*

“I regret very much that I am not able to attend the meeting on the 31st. The resolution which you have asked me to support is so entirely in accordance with my own convictions, that I should have felt it a privilege to have the opportunity of doing so. The reason why I cannot attend is that there is to be a public meeting in Bradford on that evening, in connection with the movement for the suppression of the slave-trade in Eastern Africa; and as that abominable traffic was brought under my notice very specially during the thirteen years of my work in Mauritius, and again in the summer of last year, I feel a special obligation to attend the meeting in Bradford, having already done so in Leeds and other towns in the North as well as in London.

“I hope you will have a successful meeting,—and remain, my Lord, your very faithful servant,

“VINCENT W. RYAN (Bishop).

“The Right Honourable Earl Beauchamp.”

The second is from the Right Hon. Gathorne Hardy, addressed to Lord Beauchamp:—

“MY DEAR BEAUCHAMP,

“HEMSTEAD PARK, *Jan. 26.*

“Although I have doubts as to the advisability of a public meeting in reference to the Athanasian Creed, I heartily accept the resolutions which it is proposed to move and to adopt. At a time when we most need to be held to our moorings it would be most unwise to neglect or let slip an anchor which has for so many ages assisted to hold us securely. I hope the agitation for changes, any of which would grieve many consciences, may cease when it is seen how serious might be the result.—Believe me, yours very sincerely,

“GATHORNE HARDY.”

The next is from the Rev. Charles Kingsley to Mr. MacColl.

“EVERSLEY RECTORY, WINCHFIELD,
“*January 31.*

“DEAR MR. MACCOLL,

“I am, to my regret, unable to be present at the meeting to-night. But I cannot let it pass without asking leave to express my strong sympathy with its object.

"I have long held that the general use and understanding of the Athanasian Creed by the Church of England would exercise hereafter (as it has exercised already) a most potent and salutary influence, not only on the theology, but on the ethics, and on the science, physical and metaphysical, of all English-speaking nations.

"I believe that that influence was never more needed than now since the great French revolution of the last century; and I am therefore the more jealous at this moment of the safety of the Athanasian Creed.

"I feel for, though I cannot feel with, the objections of many excellent persons to the so-called Damnatory Clauses. But I believe that those objections would die out were the true and ancient Catholic doctrine concerning the future state better known among us; and therefore, in the event of an explanatory rubric being appended to the Creed in our Prayer Book, I should humbly pray that it may express, or at least include and allow, that orthodox and salutary doctrine. — Believe me, yours with sincere good wishes,

"CHARLES KINGSLEY."

The next is from the Dean of St. Paul's to Dr. Liddon.

"MY DEAR LIDDON,

"Jan. 31, 1873.

"I fully intended to be present at the meeting to-night; but it will be impossible for me to reach it in time. I only desire to say that the objects of the meeting have my entire concurrence, and seem to me to be of the first importance.—Yours ever,

"R. W. CHURCH."

The following letters were also read:—

"DEAR LORD BEAUCHAMP,

"BATSFORD PARK, Jan. 30, 1873.

"Prudence forbids my travelling up to town to-morrow, and particularly in this weather. I am what is called going on well, but the well is very slow. I am now free from pain, but am ordered to keep quiet, and remain in bed half the day. I must be fit to attend the meeting of Parliament, and for that purpose must be very careful now. Pray let my regret at not being able to attend be expressed to the meeting.—Yours very truly,

"REDESDALE."

"WALMER WOOD, MORTIMER, READING,

"MY DEAR BEAUCHAMP,

"Jan. 30, 1873.

"I am sorry that I am prevented by a severe cold from attending the meeting at St. James's Hall. But I regret it the less as I hear that your numbers are overflowing. When I first heard of the intention to hold a public meeting in defence of the

Athanasian Creed, I entertained some doubts of the policy of such a step. But I fully recognize the importance of obtaining a distinct manifestation of the opinions of Churchmen on a question so vitally affecting the preservation of Christian truth, and I beg to express my hearty concurrence in the resolutions proposed for adoption.—I remain, my dear Beauchamp, yours sincerely,

“J. R. MOWBRAY.

“The Earl Beauchamp, &c., &c.”

“DEAR LORD BEAUCHAMP,

“ESTCOURT, TETBURY, *Jan. 23, 1873.*

“As the time approaches for the conference, which you announced to me, to be held in London, for the purpose of confirming the Archbishop and others in the maintenance of the Athanasian Creed unmutilated in our Prayer Book, I write one line to express my consent, and to add my name to the list of supporters of that resolution in any form you may think proper to use it. But I cannot undertake to attend, or to take an active part in the business.—Believe me, my dear Lord, yours faithfully,

“T. SOTHERON ESTCOURT.”

I have one more document in my hand which is a Declaration emanating from Oxford:—“We, the undersigned, without expressing any opinion on the advisability of an Explanatory Note, or of a Synodical Declaration, desire to express our conviction, that the Athanasian Creed in its integrity ought to be retained in its present position in the services of the Church of England.”

The above statement is signed by 1562 members of the Church of England resident in the University and City of Oxford, and in several parishes in the County and Archdeaconry of Oxford and the neighbourhood. Of these signatures, 178 are those of clergymen, 116 of churchwardens; and it is signed by Charles Clerke, Archdeacon of Oxford. (Cheers.)

The CHAIRMAN.—Before I call upon the first speaker, I ought to say that I hold in my hand a list of those places that have sent delegates. The list comprises 36 counties, more than 100 towns, and the number of delegates sent to attend this meeting is more than 560. (Cheers.)

Mr. HENRY HUCKS GIBBS (Director of the Bank of England) said—“I accept the task which is imposed upon me of moving the first resolution with the more confidence and satisfaction, because I feel that this is not a question of High Church or Low Church—not a

question of cleric or lay distinctively ; but it is a question of the heritage of our Christian faith handed down to us from nineteen centuries back, and now, as ever, the object of attack. The present point of attack, as you all know, is the Athanasian Creed ; but the resolution that I have to move has a wider scope ; it affirms what the Church of England affirms in her Eighth Article, that the three Creeds—the Nicene Creed, the Apostles' Creed, and the Creed of St. Athanasius—are to be perfectly received and believed, for that they may be proved by most certain warrants of Holy Scripture. Now, I wish to say that the attacks upon the Athanasian Creed are, to my mind, attacks not only upon that Creed, but upon the other Creeds, and upon all dogmatic teaching. I am quite sure that of those who feel scruples as regards this Creed who wish to amend it, or to mar it, or to discontinue its use in the services of the Church, a large majority have no such thought ; they have the earnest, but I believe the entirely mistaken, idea that they are aiding true religion by the course they are taking. I am equally sure that they are unwillingly playing into the hands of a small knot of noisy agitators, who know right well what they are about, who wish to destroy the dogmatic teaching of the Church of England, and who make this, the Athanasian Creed, which is the fullest exposition of the doctrine of the Church of England, their first point of attack. If they succeed in that attack, the time must come when the Church of England as a body will teach nothing, for as a body it must believe nothing. (Cheers.) What, then, are the allegations that they bring against this Creed ? They tell us that it is unintelligible, that it is uncharitable, that it is contrary to public opinion—(laughter)—and not consonant with the spirit of the age. Now, as to its unintelligibility, it seems to me that it is intelligible enough for any Christian man ; that if there be any difficulties, any unintelligibility in it, equally so there are in the other Creeds ; for can any man say that he fully understands every clause in the Apostles' Creed and in the Nicene Creed ? The grammatical propositions he can accept and understand, but the doctrines contained in them are the subjects not of intellect, but of faith. (Loud cheers.) They are too wide, too vast, for the finite intellect of man, and must be accepted by him as a revelation from God Almighty. I think, then, that in the matter of intelligibility the three Creeds must stand or fall together, and it is my belief that they will stand. Again, we are told that it is uncharitable ; but that I deny. The Church in the not damnatory

but monitory clauses of this Creed sits in judgment upon no individual soul, upon no particular Church. Our Lord has said that belief is a necessary condition to salvation, and the Church in her three Creeds but recalls the words of her Lord, and, summarising the doctrines that she has received from the earliest ages, she warns her sons that to them they must keep for their soul's health, for in them lies the appointed path of safety. The Nicene Creed and the Apostles' Creed have no monitory clauses; but they also must be read in conjunction with the words of our Lord to which I have alluded, and, read with those words, their warnings are as strong and as severe as the warnings of the Athanasian Creed. But to warn is not the office of uncharitableness: to warn is the office of charity itself. And if it be said that whether for condemnation or warning this Creed is offensive to the Eastern Church, I say that we must not, then, stop at this Creed, but we must go further, and take the Nicene Creed also; for it is the Nicene Creed which first clashes with the Eastern Church. I leave it to others to discuss the difference between the Churches, which I believe is but verbal and not real. (Cheers.) I will, however, say that in point of charity, again, the three Creeds must stand on the same footing, and must be accepted by all of us. Then, again, we hear that the Athanasian Creed is not consonant with public opinion. Why, sir, if it were not consonant with public opinion, it is not now for the first time that we hear of *Athanasius contra mundum*; and in this age also the truth will prevail if the world be against it. Public opinion! Why, this crowded meeting that is before me, and the meetings that are held all over the country, are an answer to the allegation. I believe that the true public opinion of the Church of England is in its great majority not against us, but on our side. They know that this Creed has existed in its present form at least for thirteen centuries; they know that the doctrines which it embodies are drawn from the earliest ages of the Church, before the division of the East and West; they know that at the Reformation the Church of England deliberately adopted those three Creeds, and that at every successive revision of her formularies these three Creeds have held their own place, and I believe that the great majority of the laity and clergy of the Church of England will now refuse to alter the *status* of these three Creeds. Sir, this is a layman's question. (Cheers.) The heritage of the faith is the heritage alike of the clergy and the laity; but the clergy are the guardians and teachers of this faith; and for whom do they guard

it, and to whom do they teach it? For us, the laity; to us, the great body of the Church; and I say that it is now time for the laity to speak out in defence of their Church. It is for this reason that I, a layman, a man of business, unaccustomed to controversy, undesirous of entering into controversy on Church matters, or any other matters, come before you this night to advocate fidelity to the faith and the Creeds of the Church, and to express my belief that the great majority of the laity of the Church will refuse to see their Creeds tampered with, and their faith frittered away, and will heartily concur with you in the resolution which I have now the honour to propose:—

“That this meeting fully and unhesitatingly accepts the teaching of the Church of England, contained in its Eighth Article of Religion; that ‘the three Creeds, Nicene Creed, Athanasius’s Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.’” (Loud cheers.)

The Rev. BERDMORE COMPTON (Rector of St. Paul, Covent Garden).—In seconding this resolution, the first sentiment I wish to enounce is the echo of that which has been so plainly stated by my predecessor—namely, that this is a layman’s question much more than a clergyman’s question. With regard to the holding the truth of this resolution, I should be simply a perjured man if I did not. (Loud cheers.) I have, I believe, solemnly sworn to it six times, and I hold my present position in the Church simply and wholly on the faith of adherence to it. Now, with regard to the attacks upon the Athanasian Creed which have brought us together to-night, they may be mainly divided into attacks upon the substance, and attacks upon the language. The attacks on the substance, so far as they are made within our Church, are headed by no less a person than the Dean of Westminster. (Hisses.) I leave him to Dean Waterland and Mr. Brewer. I do not think this is a fit place to go into these questions, and I propose now to direct your attention rather to the attacks on the language of the Creed than to those on the substance. What, then, are the attacks on the language of the Creed? First, it is said that it consists mainly of the negation of certain abstruse philosophical principles which a man cannot understand. To this I answer, in the first place, that although they may be abstruse, while they are abstruse they can do no harm, and when their abstruseness disappears they

are wanted. An ignorant man, who has not sounded the depths of the difficulties of the doctrine of the Incarnation and of the Blessed Trinity, does not require them, nor can I see that it does him any harm to have them declared to him. In support of this principle, I will only remind you that we do not hesitate to teach our children the Seventh Commandment. It is not till the abstruseness disappears that it is wanted, and then it is immediately wanted. And here let me say that very few persons who raise these objections really do believe the whole of the Creed, though it is to its language only they profess to object. Some may, but I believe they are very few. Nothing can be more remarkable in the experience of all those who have lately had to do with this great question, than the manner in which the extraordinary ignorance and disbelief of many people has come out. For, it must be remembered that this Creed contains a great deal more than the two prominent chapters—if I may so call them—on the doctrines of the Holy Trinity and the Incarnation. It contains, besides, most definite announcement of two most important doctrines—*viz.* the doctrine of eternal punishment, and the doctrine that a right faith is necessary to salvation; and I can only say that I have almost invariably found, in talking and discussing this great subject with persons who did not agree in maintaining the Creed, that it was on one or other of these supplementary subjects that they really did not believe in what the Creed taught. When we were getting up petitions some time ago to the Lower House of Convocation, on this subject, I was talking to two of my friends whom I asked to sign the petition. They said they could not sign it on account of what they called the Damnatory Clauses. I pointed out to them the famous passage in the 16th chapter of St. Mark's Gospel, and I showed them that the language of the Damnatory Clauses, as they called them, was not stronger than the language of our Blessed Lord. Well, one of them immediately said that he thought that language was too strong; and the other said he did not believe in eternal punishment at all. Both those men thought themselves good Churchmen. (A laugh.) They had gone on thinking themselves good Churchmen, and it was not till this question arose, and these differences were brought out, that these really dangerous doubts came up. Secondly, the objectors to the expressions of the Creed find great fault with them for being negative; and I grieve to say that in the pamphlet of the Bishop of Salisbury he has to a great degree endorsed these doubts by

stating in a most careful way that, only so far as the statements of this Creed are affirmative, he believes it to be a most useful and venerable document. I am prepared to maintain that negative precepts are absolutely necessary for complete instruction when you get beyond the very first rudiments of knowledge in almost anything. Go to a master of elocution, to be taught to read or speak, which many of us so grievously require—(laughter)—and after he has found out that you have the power of stringing two or three words together, what does he say to you—"Don't drop your voice at the end of your sentences; don't raise it up in what used to be called House of Commons twang; don't play with your watch-chain," and twenty more negative precepts; and you will be lucky if you escape without the most pungent of all negative teaching, *viz.* the ludicrous mimicry of your absurd peculiarities. It is the same in rowing. As soon as you have the power of sitting in the boat at all, what does an instructor tell you?—"Don't look at your oar; don't stiffen your back; don't pull your arms in till you have done your stroke." It is the same thing with skating. As soon as a man can struggle along on a skate at all, what does a kind friend tell him?—"Don't look at the ice; don't bend the knee of the leg that is off the ice; don't stiffen your elbows;" and it is lucky if he does not add a minatory sentence—"If you don't mind what I say you'll fall down." (Cheers.) But now to rise to higher things. Even in such elementary instruction as the Ten Commandments, as soon as a child or a grown-up person arrives at the barest knowledge that he has some duty to God and to man, are not seven of the Commandments negative? But I can scarcely give you a better illustration of the point than by telling you of a conversation I had the other day with one of our most eminent architects. He said—"In giving instructions to my builders and to my clerks of the works, I always find it necessary not only to tell them what to do, but also carefully to tell them what not to do. I find," he said, "by experience, that I know perfectly well the faults they will fall into unless they are expressly warned against them." Sir, I submit that that is precisely the position of the Catholic Church in framing and keeping before us the Athanasian Creed. The Church as early, no doubt, as the middle of the fifth century found out by four centuries of experience the errors of faith into which her children were liable to fall unless they were expressly warned against them. Therefore it is that she put before us, under, as I believe, the Divine

guidance, and has maintained ever since, this Creed of St. Athanasius, containing these negative precepts, as supplementary to the affirmative precepts of the Nicene Creed. Now, sir, I proceed to those well-known clauses, miscalled damnatory. I suppose there is hardly a man in this room who does not know that this term is thoroughly misapplied; that they are admonitory and not damnatory; or, if I might venture to put it in rather more legal language, they are the announcements of God's law, and not the pronouncing of God's sentence. I lament, I must say again, that the Bishop of Salisbury ignores this great truth, and I am sure that that great truth is, in fact, the main answer to his argument against the admonitory clauses in the pamphlet he has lately published. I cannot understand how a person's conscience can be offended by a declaration of law against special offences, unless, indeed, the cap fits. (Cheers.) It appears to me to be as absurd to object to the law being announced to us in this way as it would be for the troops in her Majesty's service to object to the articles of war being read to them, as I believe they are, by Act of Parliament, every three months. It appears to me that the consciences of those who hear these announcements of law ought no more to be hurt by it than the conscience of every soldier in her Majesty's service is hurt when the officer reads the law whereby every one who deserts her Majesty's service is liable to the punishment of death; nor can I conceive any but the most ignorant soldier in her Majesty's service mistaking that for a sentence of death upon any one else! or thinking it uncharitable to intending deserters! I now approach the remaining argument, which has been so much pressed upon us now—that this question, having once been raised, must now be settled, and settled by some alteration of the Creed. The Creed, it is said, is unpopular; people do not like it, and some persons sit down when the Creed is said in the churches. Sir, I can hardly find words to express my detestation of the principle that popular taste is to be the criterion of religious practice! As long as we live on this side the grave, the natural man is not crushed in each one of us; and as long as the natural man is alive he will always strive against the Spirit, and in striving against the Spirit he, of course, dislikes the announcements of the Spirit. We are told in Holy Scripture that the office of the Holy Spirit Himself is to “convince the world of sin, because they believe not;” and is it reasonable to expect that the world will like to be convinced of sin? Moreover,

it is said that this fact of unpopularity requires that the question should be settled somehow. It is argued on behalf of some tender consciences that they would be greatly relieved if the question was at an end, and they no longer heard this most sacred question publicly and loudly debated among men. I confess to have a considerable feeling for them, but that feeling has not such force that I can consent for one moment to sacrifice for it not only one of the important articles of faith, but not even the expression of the important articles of faith. Let me advert to a point of Church history which strongly illustrates this. At the great Council of Ariminum in the fourth century, it was strongly pressed by the Arians that the word *ὁμοούσιον*, being a new word, and not found in Holy Scripture, caused division amongst Catholics, and therefore they wished that the word should be removed from the Creed of Nicæa. The orthodox Bishops at that council were weak enough to remove that word, and the consequence was that immediately after, the Arians throughout the whole world boasted that the doctrine of the Council of Nicæa was contradicted at that council, and Arianism substituted for it. I say this is a great warning to us to stick to our terms as well as to our Faith. And now there is another argument still left which must be dealt with,—that this question must be settled somehow, and that something must be done to the Creed, simply because the question has been raised. I submit to you, sir, and to all this meeting that you will agree with me in this sentiment—we are not so anxious to have the question settled at all. I am a member of Christ's Church "militant here on earth"—(loud cheers)—and as long as I am a soldier I shall have to fight. If I thought that the enemy would lay down their arms altogether, I should be very willing to have the question settled in that way; but I am not going to settle the question by either surrendering or dismantling any bulwark of our faith. They are not the least likely to leave off their assaults if we yield to them on this one point. I suppose that no reasonable man can doubt that the next thing we should have to do would be to defend the other two Creeds; therefore, say I, let us go on fighting this, if they choose to fight, till the end of the chapter. There are indications, indeed, that the enemy are already looking behind them. I believe we have only to stand firm a little longer, and we shall find that what was the fate of the proposals of comprehension in the year 1689 will be the fate of the schemes of the present comprehensionists. There is an old story

of Marshal Saxe, who described the many battles he had been in as having all one feature: that the two sides faced each other fighting for a long time, and at last one side ran away, and he never could make out why they ran away. Here is a piece of useful negative precept, *viz.* that the way to win a battle is not to run away. Provided you stand firm, let the other party perform that manœuvre. (Cheers.) Now, gentlemen, I cannot see why we should have any cause whatever for fear. I cannot see that the artillery of the present comprehensionists is any heavier than the artillery of Tillotson and Burnet. As far as I can understand what is very difficult to understand, the weapons of the most practised controversialist amongst our opponents, even though they come from an episcopal quiver, are more like the arrows of a dexterous archer, endeavouring to pick off our sentinels, than the crushing blows of a Roman catapult on the walls of our Zion. (Cheers.) In this matter I believe that the guns have not surpassed the armour. I believe that we are fully capable of maintaining our position, that our fort—and, remember, this is our advanced fort—is as strong as ever. I cannot say that it might not be possible to have the glacis smoothed or the ditch cleaned out. I cannot say that possibly something might not be done by an improved translation; but I cannot believe that in the present temper of the Church of England the profit of that endeavour would be worth the risk. In conclusion, let me avow my belief that this great contest, which has now been going on for a good many months among us, has already not only done no harm, but a great deal of good. I believe it has brought out in the most prominent way that which has been far too much kept in the background, even amongst the clergy, and that is, the absolute necessity of a right faith in order to salvation. I am not afraid to say—I should be a coward if I were—that I believe it very possible that a man leading a most moral, respectable, and well-conducted life, but not believing any more than he chooses of what Almighty God has been pleased to reveal to him of Himself, is more offensive in the sight of God even than the profligate who, in a humble spirit, is ready as soon as he knows it to come unconditionally before the mercy of God. (Cheers.) I should be wrong if I did not believe that, when I know that the publican and the harlot were nearer the kingdom of God than the Pharisee, even though his manner of life be “after the most straitest sect of our religion.” I believe this contest has done a great deal of good in another way. It has drawn an extra-

ordinary sharp and hard line through the Church—in one respect very sadly. It has found out many men as not being really firmly attached to the faith, who, we earnestly hoped, would have been found so. It may be sad for us, but I believe it is good for the camp of God. But secondly, and far more joyfully, it has found out many men through the length and breadth of England who are far more attached to the faith of Christ than they ever thought themselves to be. (Cheers.) I rejoice most unfeignedly in a line having been drawn irrespective of parties, separating a great party of faith to stand together, as I hope, immovably and inseparably, united together by the only bond which can safely and permanently unite Christian men—the bond of firm, humble, hearty belief in all that has been revealed to them. It has parted off this party of faith to stand together united in this one determination—to uphold the doctrine of the Eighth Article, and to maintain that the doctrines of the three Creeds are firmly to be preserved and maintained, for they may be proved by most certain warrants of Holy Scripture. (Loud cheers.)

The resolution was carried by acclamation.

THE MARQUESS OF SALISBURY (who was received with great cheering) said—The resolution which I have to move is—

“That this meeting earnestly deprecates, as fraught with danger to the preservation of Christian truth throughout the world, any mutilation of the Athanasian Creed, or any alteration of its status in the Book of Common Prayer.”

The position of things with which we have to deal is this—an ancient Creed (which we now know dates from the sixth century) representing with exact fidelity the words and phrases of the greatest uninspired champion the Christian Church ever produced, round which the faith and devotion of thirty generations of Christians have entwined themselves—this Creed has come down to our time, and for the first time in the history of Europe it is proposed to offer an affront to it. We have to ask ourselves what are the reasons on which this course is taken, what are the grounds which can be alleged in its behalf, and what are the dangers which it reveals? Of course, there have been many different courses proposed to be adopted with reference to this Creed. On the part of those who, partly from their own feelings, but I think more often with the desire of averting a supposed popular feeling, which perhaps after all did not exist, complain of this Creed, a great variety of changes

have been suggested ; but in the main they have resolved themselves into two. One of them is that which has been unhappily supported by some Bishops of our Church, and which I am bound to say has commended itself to a few excellent men, and that is the mutilation of the Creed. To me that has always seemed the most inadmissible proposition that could possibly be made. (Cheers.) There is not only that consideration upon which the chairman has so forcibly remarked, that this Creed is the inheritance of the whole Catholic Church, and no part of the Church can take upon itself to tamper with its words ; but there is also the fact that these clauses, speaking of the retribution of guilty unbelief, only express a doctrine which is expressed with quite as much distinctness and force in other parts of the formularies of the Church. Until you can get rid of the Eighteenth Article, the one anathema which the gentle spirit of our Reformers allowed them to insert in the formularies of faith,—the Article which states that “they are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature,”—you will not get rid of the objection which these gentlemen feel to the warning clauses of the Athanasian Creed. Therefore, the whole object which they have in view would not be met except by far more drastic measures than they venture to propose. I do not like to speak of the purely theological objections, for I know there are those coming after me who can dwell with a great deal more force than I can upon the terrible danger of teaching in this age of scepticism that dogma is a matter of small account, and that men may safely tamper with their faith. I do not dwell on that ; but do not suppose I pass it by because I lightly regard its importance, but because I greatly regard my own incapacity to deal with such a theme. Look, then, at the matter in a humbler but more practical view. If you propose in any way to alter or mutilate the Athanasian Creed, who is to do it ? (Cheers.) Convocation will not. (Loud cheers.) Then, it must be done by the House of Commons. (“Oh, oh !”) Anyone who has been privileged to hear the way in which discussions in committee, on any important proposition, are carried on in that House, will not feel that it will tend much to the advance of Christian edification if the highest doctrines of our faith are submitted to amendments and counter amendments, divisions and cross divisions, in that highly honourable, but somewhat combative, assembly. (A laugh.) Yet that is what you will be driven to, if it is allowed

for one moment that the Legislature of its own mind, and without any support or sanction from the Church, is to undertake the task, before which synods of Churchmen have shrunk, of framing new formulas of faith for the acceptance of the Christian Church. I, therefore, put aside this question of altering the Creed. Apart from theological objections, I put it aside as a thing that in the present constitution of the English Government, in the present relations between the Church and the State, it would be impossible to do. Then, we come to the other proposition—the proposition which has the sanction of Lord Shaftesbury's name, and which was supported by a memorial he procured in the course of the summer. The proposal is that the Creed should be banished from its present position in the service of the Church,—not, as I understand, dismissed altogether from the Church's consideration, but put upon a kind of retired list—(laughter)—put, as a gentleman in the gallery observes, upon half-pay, and in that condition left upon the formularies of the Church. Now, have these 7000 gentlemen who signed the memorial asked themselves what their objection really is? It cannot be an objection to substance, because if it was an objection to substance it could not possibly have been signed by any clergy of the Established Church. We know that the clergy have all stated in the most solemn way, and so have many besides the clergy, that this Creed is most thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture; and we know that they are all not only pious but honourable men; and it is perfectly inconceivable that they should join in an objection to the substance of that which they have pronounced to be perfectly consonant with Holy Scripture. But not only that—the very course they propose to pursue shows that they do not object to the substance of the Creed; because it is to be left among the formularies, only it is not to be recited in church: in other words, if they object to the substance, they are prepared to say that that may be announced to the world as the belief of a body of Christians which that body of Christians dare not say in the presence of Almighty God in church. That is an inconceivable proposition, and I think it is impossible to come to any other conclusion but that these 7000 gentlemen—(*A Voice*—"3000"*)—these 3000 gentlemen, then

* The "Voice" was in error. Lord Shaftesbury's memorial had the ostensible support of nearly 7000 names; though it is fair to add that Lord Shaftesbury himself has no means of verifying the genuineness of many of these names.—EDITOR.

—I beg their pardon for exaggerating their number—object to nothing but the form of the Creed. Well, now, I have read a great number of objections to the form of the Creed, I might almost call them cavils, and what has struck me in respect of them all is, that though they show much learning and great ingenuity, they are all marked by an utter want of breadth. They are the criticisms not of men accustomed to deal with large masses of mankind, but rather the fastidious criticisms of men accustomed to deal with literary productions. I was much struck with the fact that in this memorial of 3000 there were several peers, many members of Parliament, and many persons well known in London, but there was a very beggarly array of churchwardens. (Cheers.) There was, in fact, a large assemblage of the rich and educated, but of the other portions of the laity very little account seems to have been taken. I am not myself adverse in secular matters to a certain flavour of aristocratic doctrine, but I never dreamt of such Toryism as would imagine that the objections of peers and members of Parliament to an article of faith were more valuable than those of humbler laymen. But there is a lesson to be drawn from this peculiar proportion. It struck me on reading it that it was a proportion not dissimilar to that which St. Paul observed when he contemplated the ranks of the early Christian converts, and possibly for the same reason; but, at all events, it shows us that these criticisms and objections which are levelled at the Creed are not of a kind which can commend themselves to the broad views of the mass of men. The mass of men do not understand these fastidious objections to mere form. They think of substance, and of substance only. They do not inquire whether this Article may be possibly offensive to the Greek Church. They do not ask whether that Article may represent a view of the Divine hypostasis later than the Nicæan: they do not enter into subtleties of that kind; but these broad facts are present to their minds—they know this Creed has come down through many centuries associated with the most sacred doctrines of the Christian Church; they know it was taken by the Reformers whose names they venerate, and from whose fellowship they would not be lightly parted, and put in the forefront in order to mark, at a moment when faith was sorely tried, the intensity of the adhesion of the Church of England to this, the foundation of our faith. They know that under the shadow of this Creed have rested minds as learned and hearts as holy as any Church has ever produced; they know that through the three

centuries that have elapsed since this Creed was put into the common service of our Church, numbers of men, generations of Christian men, certainly not less devoted and less holy than those amongst whom we live, have been perfectly satisfied to receive this Creed; and they now know that it has been attacked, in the first instance, mainly under the urgency and at the desire of men to whom all dogmatic teaching is an abomination. Well, then, if you give it up, do you imagine they will think it is on account of a criticism of mere form? Do you imagine they will not see the substance behind the form, and that they will not conclude that the Church that deserts a position that has been held so long is really indifferent to the doctrine which that Creed contains? I am astounded, I confess, at the levity with which many men seem to have regarded the effects that will follow from the course which they recommend with respect to this Creed. They seem to imagine that tender consciences are all upon one side. They seem to think that a man may be very sensitive to words in a Creed which he thinks are too strongly expressed, but that it is impossible that any man should be sensitive if an affront is put upon the main article of the faith which he holds. That is the danger which we have to fear. There are two courses which may be pursued. It is barely possible that Parliament may interfere with this Creed; it is barely possible that the Church may give it up. ("Never, never.") If Parliament were to interfere with it the evil would be very great. Supposing it were to remove the Creed from the Prayer Book and prohibit its use in church, I fear that the prohibition would be disregarded—(great cheering)—in such a vast number of instances that Parliament would be puzzled to execute its own decrees. If, on the other hand, the option, as it is called, of abandoning it were given, it would introduce a new party line into the Church, a new cause of bitterness and antagonism between parish and parish, new controversies, new acrimonies, new sources of paralysis to the efforts by which alone religion and civilization can be carried into the masses of ignorance with which we have to deal. But the interference of Parliament would be a far lighter evil than the possible submission and desertion of the Church. It is a small matter comparatively that consciences would be wounded, and deep resentments would be excited, and probably a formidable schism would be created; it is a small matter compared with that frightful evil that men would come to look upon the Church as having deserted her sacred mission, and having sunk to the level of those Protes-

tant communities abroad—at Geneva and in Paris—where the faith which the Athanasian Creed proclaims has been openly abandoned. Such a result might be obtained by the help of those scrupulous consciences whom we respect, though we regret their efforts; but it would not be the scrupulous consciences that would reap the ultimate results. Behind the thin line of scrupulous consciences we see the vast forces of unbelief. The scrupulous consciences would win the battle; the forces of unbelief would gather the spoils of victory. (Great cheering.) But I need not pursue that theme. I feel that it cannot be. (Renewed cheers.) I am sure that the experience of the last few months has taught Churchmen and politicians alike that this is not a subject to be lightly tampered with. I feel certain, at least, of this—from all that in public or in private I have seen, that if at this time, and at such a bidding, under such threatening circumstances, with infidelity raging around our walls—if this standard of our faith is in any degree resigned, it will not be by the will or with the consent of the Church, but it will be done by external force alone; and that to the end the Church will be faithful to the heritage that has been handed down to her from olden times. (Loud cheers.)

REV. H. TEMPLE (Vicar of St. John's, Leeds).—It will be, I fear, only as a feeble, almost voiceless echo of the north that I can venture to lift up such a voice as I have in this assembly; but when the Committee requested me this morning to supplement the feeble efforts I have been making during the last three months as honorary secretary for the northern province by appearing in this presence and speaking here, I felt that the least I could do would be to make the attempt. There is no question that the resolution which the Marquess of Salisbury has so ably moved, and which I am now trying to second, is the resolution which has provoked criticism up to this time, and which will provoke a great deal more; therefore I am glad of the opportunity of stating at the outset that I accept it in its fulness without the slightest hesitation. (Cheers.) We are taunted, you know, by criticism about such expressions as “danger to the preservation of Christian truth.” Of course we know what that means. There is no danger to the truth itself—that we are all perfectly satisfied about—but the danger will be to those, whether persons or churches, who, having the truth distinctly and clearly set before them, perversely refuse to accept it. Now, let me speak on two points that have been already referred to, with reference to

the Creed itself. We are told by our opponents in this matter that the language of the Creed is obscure. Good people, is this what they really mean? Is it indeed the case that they object to the Athanasian Creed because its language is too obscure? Why those clergy of us who labour in large towns know perfectly well how rampant Arianism is on every side of us. We know that when we hold this Creed up to opponents of that description, and place it before them, we are tempted to ask this question—

“Can you not read it? Is it not fair writ?”

and we almost seem to hear a sort of whisper in return, which dares not quite be outspoken,

“Too fairly, Hubert, for so foul effect.”

It is the doctrine, my lords and gentlemen, it is the doctrine that forms the real ground of objection, and this miserable plea of obscurity is but stalking-horse No. 1, which is put in the forefront to be knocked down. Now to go on, suppose the Creed were, as no doubt considering it on one side it must be admitted to be, an obscure document—that is, that it expresses as strongly and clearly as human language may dare to do, the deepest of mysteries—suppose it to be obscure, then, as it cannot help being, is that a reason for not reciting it in public? It is not the only obscure document in the world. There is an epistle written by St. Paul, called the Epistle to the Colossians. Suppose you read that, and try to face the doctrinal part of it thoroughly from end to end, I believe you will find it is rather a difficult document. Is it, therefore, not to be read in the church? What does God the Holy Ghost say to that? “When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea.” I need not now go into the question of what is meant by the epistle from Laodicea, but, if the generally received idea be the true one, that is not a very easy document to make out either. Then, take the epistle to the Hebrews. Every one, I suppose, will admit that there are great, and deep, and abstruse difficulties there. Is it, then, to be left alone, and not studied by Christians and not read in churches? What says the epistle itself? “Therefore ye ought to take the more earnest heed to the things which ye have heard.” One other instance of this sort, and I leave this part of the question. There is a book which comes to us written by the beloved disciple, and called “The Book of the Revelation of St. John the Divine.” No

one will deny that whether that book is to be interpreted chiefly with reference to things that have been, or with reference to things that are, or with reference to things that shall be—take it which way you will, it teems with difficulties of interpretation. Is it, therefore, not to be read in public? “Blessed is he that readeth, and they that hear the words of this prophecy.” What can be plainer? But the Marquess of Salisbury hinted at another point which I should like to take up. We profess in this age, do we not, that we are the Church of the Reformation. I for one glory in belonging to the Church of the Reformation; and what does that mean? It means that for the last 300 years we have been boasting of an open Bible; we have been boasting of a free religion; and now we are told—and in some degree by those who feel these things very strongly indeed—to read all that backwards, and put this Creed among some archives, where it can only be reached by the clergy or by the learned who have leisure to go into these questions. What does that say for the Church of the Reformation? Now, we come to this other point, the question of what are called the damnatory clauses. Really, those of us who have studied the question at all must be tired of hearing of the anathemas of the Athanasian Creed. Why, we know perfectly well that there is not a single anathema in the Athanasian Creed from beginning to end; and I do not know whether it would ever have been thought so, but that the word seems to alliterate somehow with Athanasian. (Laughter.) I can go further and say, not only are there no anathemas in the Athanasian Creed, but there are no curses in the Communion Service. There is not a single curse that I remember in the whole Prayer Book, except only in certain of the Psalms and some other passages which are taken directly verbatim from the Word of God. The very essence of an anathema, the very essence of a curse, is this, that it be in the imperative mood. Do you want to hear a real Scriptural anathema? This is one, “If any man love not the Lord Jesus Christ, let him be anathema. Maranatha.” If you want to hear the form of a Scriptural curse, here it is, “Though we or an angel from heaven preach unto you any other gospel than that we have preached unto you, let him be accursed;” and that, you know, is reiterated with very considerable force in the next verse. Now, let me give you what I think is a fair parallel, and it is proper to say that the idea is not my own, but that it is slightly altered from a very valuable pamphlet that was sent to me last week on this subject, by its author, Canon Espin, of Wallasey.

Suppose that one of us clergy in this room were to stand up in his pulpit, and to preach a sermon from this text—"No murderer hath eternal life;" and suppose the preacher were then to say, "Now, look fairly at this text, and think what it means—'No murderer hath eternal life'; remember, that forbids duelling; remember, you who are of a melancholy temperament, that forbids suicide; remember, you who are statesmen, that God regards the authors of causeless wars as murderers; and remember a little more than this, that you must search the depths of your own hearts, and bear in mind that the very highest authority has told us that he who hates his brother is a murderer. Now take that home, and bring the thing face to face with yourselves; and, once again, think of those words, 'No murderer hath eternal life.'" Which of us could say that a preacher who had spoken so, had been cursing anybody? (Loud cheers.) Is not the parallel clear with respect to the Athanasian Creed? Does not that Creed set out at its very beginning—"Whosoever wishes to be saved, before all things it is necessary that he hold the Catholic Faith." Very well, then it goes on to say, "And the Catholic Faith is this,"—then it shows those doctrines which cluster round the wonderful fact of the existence of the glorious Trinity in Unity, and the Incarnation of the Son of God. It sets these facts out in detail. It then says, "Now, you must believe this, and remember, further, that your belief must lead to action; for, 'they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.' Put all that together and then once again I state it—this is the Catholic faith, which except a man believe faithfully he cannot be saved." Has the Creed been cursing us, then? (Cheers.) Very well, just let me put together, before I sit down, those points on which I have laid some emphasis; the danger which is called danger to the preservation of truth is really danger to those who perversely reject the truth of God when it is fairly set before them; the question of the Creed's obscurity, allow it in what sense we may, is no reason whatever for refusing to admit of its recitation in public worship; and, lastly, the damnatory clauses, as they are called, are in no sense whatever anathemas or curses at all. Well, it does us, who come from the far end of the country, good to see in London a meeting like this. It makes us think that after all the truth of God is not likely to perish from the hearts of our own countrymen yet. It makes us believe ever more and more distinctly, that the Church is the ark of God, and that, however the winds which

blow round her may bluster, however the waves which surge under her may roll, she really carries with Christ her Lord on board her own calm, her own safety with her, and is strong, even against all appearances, to make the peace she does not find. (Great cheering.)

The resolution was carried with much enthusiasm.

SIR T. PERCIVAL HEYWOOD, BART.—The resolution which I am privileged to propose to you this evening is framed in these words—

“That this Meeting pledges itself to employ all lawful means for the maintenance, in its integrity, of the Athanasian Creed, and of its prescribed use in the Church of England.” If I had the command of persuasive language, as those who have preceded me this evening have had, I should have gladly welcomed this occasion as one upon which I could tell you how intensely I sympathize with the objects of this meeting. But I have no facility of language, and I have asked the Committee not to request me to speak, but only to give me a little work to do—that I am willing and anxious to do. If we are to work there are a few things on which we must be entirely agreed; and one, I take it, is that if we are, in the words of the resolution, to maintain our Creed in its integrity, it will only be by establishing it in the affections of the people. (Cheers.) Angry controversy, therefore, must be entirely excluded. Of that there must be none, either in this meeting or in any of the proceedings that may follow it. Then, I hope that we are all agreed that it will never do for our Church to lower her standard of faith to meet the wishes of anyone. It is for us to struggle and to pray up to a high standard, not for the standard to be brought down to us who use no effort and no prayer. We censure, and we justly censure, a Church that teaches us dogmatic truth more than Scripture warrants; should not we equally censure a Church that teaches less than Scripture truth? Each Churchman is a trustee for the faith which he has received, and he must hand it on in its integrity to his children. You will all have your own especial ways of helping to carry out the object of this resolution. For myself, I confess my firm conviction is, that one way only will avail, and that is for the Church to take back into her own hands the absolute and entire education and religious training of her people. (Loud cheers.) It is to this work that, in the presence of this great meeting, I humbly pledge myself to devote what efforts I can, and

in that work I earnestly invite you to join. But whatever method you adopt, let us all go hand in hand; let us work with heart and soul, and, although the time may be far distant when we shall have regained what we want, it surely will come. (Cheers.)

THE REV. LORD ALWYNE COMPTON.—I have great satisfaction in seconding this resolution, and the more so, because I feel it is one that will not require many words from me to commend it to your acceptance, for in fact it necessarily follows from those you have already so enthusiastically carried. You have already affirmed—it is strange that it should need affirmation—your acceptance of that Article of the Church of England which declares that the three Creeds are to be thoroughly received and believed, because they may be proved by most certain warrants of Holy Scripture, and in so doing you have set your acceptance to the whole of the Athanasian Creed. I say to the whole of it, because, as we all know, it contains at least two distinct parts: it sets forth in the first place the necessity of a sound faith for salvation, and it next declares what that sound faith consists in; and it is well known to us all that those things in which the sound faith consists are the essential articles of the Christian Creed. But while we admit that, we cannot forget that the Church of England applies to the whole document the name of the Creed of St. Athanasius, and that it applies, therefore, to the whole document that declaration of the Eighth Article, that it can be proved by most certain warrants of Holy Scripture. We have heard many arguments used against the public recitation of the Athanasian Creed in church. The greater part of them have always appeared to me extraordinarily weak and futile. We have been told that we ought to give up the Creed because we are not certain who wrote it, and again, because it has not had the acceptance of any General Council; two arguments which, if they were true, would involve giving up the Apostles' Creed also. We have been asked also to give it up, because it is hard of comprehension; because some parts of it are exceedingly painful to those who read or hear them; because some parts of it touch upon such subjects expressed in human language that there is great danger lest ignorant men hearing it, so far from being brought to the truth, might actually fall into dangerous heresies—three arguments, no doubt, of some weight, but every one of them has been applied against the public reading of the Holy Scriptures in the church. Lastly, I have actually heard it

argued that we ought to withdraw this Creed from public use, because in the Church of Rome it is not commonly known to the laity. (Laughter.) I have heard this argument adduced by men who were proud of the name of Protestants, and who seem to forget that it has been the boast of our Church that she has not buried any portion of God's truth in a dead language or in hidden places such as they wish us to put this Creed into—(loud cheers)—but that she has placed it freely and openly before the people. But I have heard one argument against the Creed, which certainly is a weighty one if true. No one this evening has referred to it. I have heard from the lips of clergy that the Creed was false. ("No, no.") I cannot say that I have heard it from the lips of the laity—(loud cheers)—but I have heard that said in Convocation and elsewhere, and I must say I heard it with very great pain. I felt that if the Creed were false, then no doubt those who wished to silence it would be justified; though not those who wished to alter it. I cannot see that the Church of England has any right to alter that which is the common heritage of the greater part of Christendom; but we have power over our own formularies and services, and the Church of England would be bound to alter her Eighth Article, and to cut this Creed out of her Common Prayer if that argument were sound. But I have never yet heard that argument proved. I have hardly heard an attempt to prove it. I have heard a certain amount of popular talk about charity—I hardly like to say popular talk about charity, because it is far too sacred a thing for having popular talk about; but I have heard no successful attempt to prove that this Creed is false by the one test which Churchmen can admit, that it is not according to the Word of God. We who defend this Creed are entitled to say—"The Church of England has declared that this Creed is to be believed, because it can be proved by the true word of Scripture. You say it is false. Prove your assertion by that word of Scripture. It is not for us to prove its truth; it is for you to prove its falsity if you can;" and I have never seen that attempted. Holding then, as we have all held to-day, that the Creed is true, and that it can be proved to be so by Scripture, we have next resolved that that truth is not a truth of light or unimportant character—not a truth that may be put aside, but that it is essential to the maintenance of Christian truth throughout the world; that any mutilation or suppression of this Creed would be exceedingly dangerous to the faith. That resolution you have carried already, and if you are

convinced of those two facts, that it is true and that it is necessary to maintain that truth publicly, I need hardly impress upon you that it is your duty as lovers of truth and lovers of mankind to take every legal step in your power to retain that Creed in its integrity in the Book of Common Prayer. But I should like to say a very few words as to the terms of this resolution; because I have found that in the country some persons have misunderstood it. It has been supposed that the intention is to pledge this great meeting generally and individually to take legal proceedings to bring punishment upon such of the clergy as do not use the Creed in their services. If such were the meaning of the resolution, I for one could not support it. I assume, as a matter of course, that all the clergy are bound to obey the law of the Book of Common Prayer, and that those who are set over us in the Church are bound to see that we do it. As a general rule that is perfectly clear. At the same time, I do believe that those who are set in authority do possess and ought to use some discretion as to how they enforce the laws of the Church. I think that discretion may well be used in this case, for I am perfectly convinced that the great mass of the clergy who are in the habit of passing over this particular part of their duties do so not from any unsoundness in the faith—not from any doubt of the truth they have over and over again declared of the Eighth Article, but from motives of policy or expediency, from a real feeling for weak consciences, from remembering that “mercy is better than sacrifice,” though it may be they are mistaken in their application of that text. I should be sorry to punish them for what is, after all, an error of judgment. This is not my only reason for saying that such a course would be foolish. It is not easy under present circumstances for the authorities of the Church of England to enforce her laws; and the only result of trying to do so has been this (it is not my own remark)—to mark out to those who are disloyal within her communion how near they may go towards breaking the law without subjecting themselves to its penalties. The great majority of clergy who do not use this Creed are loyal to the truth; but there may be some who are disloyal, and I feel confident, therefore, that no greater mistake could be made than to use legal means to enforce the use of this Creed; vexing and harassing the faithful, and strengthening the hands of the unfaithful. But that is not what you are asked to do. You are asked to pledge yourselves to use all lawful means in your power for the maintenance in

its integrity of the Athanasian Creed, and of its prescribed use in the Church of England; that is, to use all lawful means in your power that the Creed shall not be mutilated, that the rubric shall not be so altered as to silence it. What the lawful means in our power are, may be a question. There are certainly two: one is, public meeting and public speech, which we are now using; and the other is, the right of petition, which, I believe, we shall shortly exercise. But I would remark this, that in order to make any alteration in the integrity or the *status* of the Creed, only two courses appear to be possible—the one course, which is the proper and constitutional course, would be for the Church itself to take action on the subject, and then for the State to back up that action. Now, as Lord Salisbury has told you, we are safe from that. The Convocations of the Church can take no action, unless it is agreed to by the Bishops on the one hand and by the clergy on the other. I can only speak of the Lower House of the Convocation of Canterbury, of which I am a humble member; and I can assure you there is not the slightest chance of our consenting to any such alteration as you are to-day met to protest against. In the regular course, then, there is no fear of this Creed being interfered with. The irregular course would be for Parliament to act for and by itself, to forbid the use of the Creed, and forbid all exercise of Church discipline on the subject. I cannot believe that the members of Parliament, your representatives, have learned what is now called the great lesson of toleration in such a sense as to believe it consists in this—that every body of Christians, except one, may manage its own affairs; but that the one body which is established is to be legislated for not merely without consulting its wishes, but against the known wishes of a great majority of its members. I have no fear of such a result. The wishes of the clergy are well known on the subject, as has been shown by the votes of both Convocations, and the petitions that have been presented, and I am glad to see before me now no slight proof of what the wishes of the laity are. I will not go into the question of whether you form the majority of the laity in the Church; but if you are not, you are at least a very powerful minority, and I trust you will make your voice heard by your representatives. It may be said we are rather inconsistent in maintaining a law, and in the same breath saying we do not mean to enforce it. It is a plausible argument, but I think it is not a sound one. Let me put this to you—Supposing a hundred

years ago we had had an agitation, not on the Athanasian Creed, but on the daily service; and suppose the rulers in Church and State had met together and said, "What is the use of your rubrics about daily prayer? There are a few cathedrals, no doubt, where it is kept up; there are a few churches in London, one or two in other great cities, where daily prayers exist; but what is the use of keeping in your Prayer Book such rules as these—one ordering the clergy to use the Matins and Evensong daily, either privately or openly, and the other that the curate that ministereth in every parish church, shall say the same in the parish church—when no one obeys them?" The argument would have been a very plausible one in those days, but it is not a plausible one now. (Cheers.) We have now learnt that the laws of the Church, at least those which are enshrined in the Prayer Book, have a power of executing and enforcing themselves, for I need not tell you whom I address that in the present day daily prayers are common in numberless churches in London, in many great towns, and they are not unknown even in many country parishes. That is the consequence of these rubrics being in the Book of Common Prayer, without an attempt to enforce them; and I venture to think, if we stand firmly to our purpose, and retain the Athanasian Creed in its existing position, a similar result will follow. At the present moment we see increasing signs of religious feeling, and increasing religious knowledge, the revival of the queen of sciences—theology—and with that a revival of almost every form of error and false doctrine that has ever been known in the Christian Church. I think these circumstances taken together will teach the faithful sons of the Church more and more the value of the Athanasian Creed, and that when, fifty years hence, some new question arises to agitate the Church—some point of the Church's law which men want to get rid of—they will be able to point back and say, "See how men cried out against the Athanasian Creed, and see how popular it is now!" I am certain that our wisdom is not to break up the old ways of the Church, because men do not tread in them, but rather to keep them in sound and good repair, certain that sooner or later men will turn back into those old paths, and find that they are the paths of safety. (Loud cheers.)

MR. HOPKINS (a working man).—When the Covenanters of Scotland met in all sorts of places amidst the deep ravines of their native mountains to worship God under the blue canopy of heaven,

they met in silence and with compressed lips, for they did so at the peril of their lives. They knew not what might happen before they separated, and every man stood, knelt, and prayed, with his hands on the hilt of his sword, or on his matchlock, ready at the slightest sound of warning to raise his hand in defence of his faith. The Covenanters have gone; two hundred years have passed over the world; still there is warfare in the Christian Church; and now, as then, the working classes form no inconsiderable item on the defensive side of the contest. (Cheers.) I stand here as the representative of the working classes in a large metropolitan parish at the West-end, in which parish I am proud to say the communicants of both sexes of that class may be numbered by hundreds. I know that many of those are here, and if I am saying anything wrong let them contradict me. It has been said that the working classes, as a body, are indifferent on matters of religion. It may be that, perhaps, the majority are, but whose fault is it? The first forty-five years of my own life were passed in the cold shade of neglect; and it is neglect that has made so many of the working classes careless about religion. My own personal knowledge of what has taken place amongst the working classes during the five years I have been following the blessed privileges of a Christian, makes me most unhesitatingly assert that, if properly taught, there are no men in all England more faithful to the Creeds—(cheers)—and I may say that of the three Creeds there is not one they are more determined to stand by and maintain in its full integrity than the Creed of St. Athanasius. (Loud cheers.) I will conclude by saying that the resolution which has been moved and seconded has my earnest support, and I believe it has the most earnest support of all those working men who are really and sincerely good Churchmen. (Cheers.)

The resolution was then carried as enthusiastically as the preceding two.

MR. ALDERMAN BENNETT (of Manchester).—The resolution which I have the honour to move is this:—"That petitions embodying the foregoing resolutions be signed by the Chairman, and respectfully transmitted to their Graces the Presidents and to the Revs. the Prolocutors of the Convocations of Canterbury and York, for presentation to the respective Houses." If these two Convocations were united and sat together at Westminster, as the English and Irish Parliaments were united years ago, if the

bishops of the Church sat in the Upper House of Convocation as bishops, and included everyone in episcopal orders in this country, whether diocesan, suffragan, colonial, or retired; and if the Lower House of Convocation was composed of the representatives of all the 20,000 clergy in priest's orders, whether beneficed or unbeneficed, then, Sir, after this great meeting to-night I think we might sit down with folded hands and calmly await the result. (Cheers.) But we must take Convocation as we find it, and although Lord Alwyne Compton, one of its members, said he believed Convocation intended to do nothing with respect to the Athanasian Creed, let the laity take care that they don't. We are so accustomed in the active and busy North to a little agitation when we want to do anything, that perhaps I may not be considered impertinent if I venture to suggest that in the slow and sluggish South you should also, if need be, in defence of this Creed, bring a little pressure to bear upon the members of Convocation. I do not want you to bring anything but the most gentle pressure possible, but I think if it were to go forth from this meeting, or from the Athanasian Creed Defence Committee, that it was desirable that a little pressure should be put upon the Proctors of Convocation by their constituents, the respective clergy, then, perhaps, the Lower House of Convocation would not even be disposed to listen to any suggestion for altering the Creed. I may just refer to what was done in the Archdeaconry of Manchester a year ago. The proctors were invited to meet the clergy, and consider *inter alia* the question of the use of the Athanasian Creed. After a protracted discussion, they came to a resolution, by a very large majority, that it was desirable the Creed should be preserved in its integrity; and the proctors of course taking this as an instruction from their constituents, voted accordingly. There is no very great pressure in that. It is at all events a measure that might be imitated by every archdeaconry in the country. Perhaps I may be told that there is no fear whatever of the Lower House of Convocation, that they have always been sound upon the Creed; that if there be any fear at all, it is from the Upper House of Convocation. (Cheers.) I may be asked what sort of pressure I should be disposed to bring to bear upon the bishops. I will tell you. You know, Sir, that the bishops being "the creatures of the State"—(laughter)—always look to the State for advice and assistance in any doubtful question. We all know that when a bishop is preparing his episcopal charge, he turns to the laity, ascertains which way the wind blows, and

charges the clergy accordingly. (Cheers, and some expressions of dissent.) Now, you have nothing to do but to instruct the laity a little better than they have been instructed with respect to the Athanasian Creed, and you bring all the pressure to bear that is necessary to influence the bishops. But in what way would you do this? I remember in former times it was said that when the government of the day wanted to carry any measure, they began by tuning the pulpits. Now, Sir, I want to see the pulpits tuned, and the key-note to be the Athanasian Creed. In short, I want a series of sermons preached by the parochial clergy all over the country, taking for their text the Athanasian Creed. (Cheers.) But I should like to see something else done in addition. It is astonishing when we come to talk with working men in the country—perhaps not the working men in London represented by the last speaker—what little interest they take in the Athanasian Creed. Why is this? They say: “We so very seldom hear it in the church; in fact we never hear it at that service we attend in the largest numbers”—that is, Evensong. Therefore it cannot be wondered at that working men generally take so little interest in the Athanasian Creed. I want to recommend a course whereby the laity shall take a little more part in the Athanasian Creed than they have done hitherto; but before I do that I want to remind you what the use of the Athanasian Creed was in our early English Church. From the 7th to the 16th century the Athanasian Creed was used daily in the Church of England. (Cheers.) It was so used in Anglo-Saxon times, and when the great S. Osmund, of Sarum, remodelled the Liturgy in his day, and gave to his diocese the great Liturgy which we now know by the name of the Sarum use—(cheers)—finding that the Athanasian Creed had been used for centuries before his time, and used daily, he ordered the daily use of it to be continued in the church of Sarum, although the Roman use was to have it weekly only, namely, on the Sunday. He ordered it to be sung at that particular service, the service of prime, when historians tell us that the greater number of the people, of the laity, attended. It was essentially the people’s Creed. (Cheers.) He ordered the Apostles’ Creed to be used at the same service; but it was said in a different manner. It was the priest’s Creed. It was said privately by the priest, who did not raise his voice above a whisper till he came to the last clause, “the resurrection of the flesh,” and then the people responded in the concluding words—“and the life eternal.” That was all the use that in our early English Church at this particular service, when

the people most attended, was made of the Apostles' Creed. The great Creed in those early days was the Athanasian Creed, which was always ordered to be sung publicly and openly by both priest and people. So it continued down to the time of the Reformation to be used daily in our Church. Then when the seven services of the old Church had to be condensed into the two services, the Matins and Evensong of the new, of course some portion of the old services had to be left out. The Athanasian Creed then ceased to be used daily, and the Apostles' Creed was brought in in its place; but still a prominent and honourable place was assigned to the Athanasian Creed. It was ordered to be sung or said on the four great festivals of the Church,—Christmas, Easter, Ascension, and Pentecost, with the addition of the two lesser feasts of Epiphany and Trinity. So this great and glorious Creed, which had been used 365 times a year up to 1549, was after that time to be used only six times in the year; and that state of things continued till the next revision of the Prayer Book, when seven saints' days were added, and from that time down to the present the Athanasian Creed has been used only thirteen times a year in the church, many of those being saints' days, when the great majority of the people do not now attend church, so that it is only used in our Sunday Services, perhaps four or five times in the year. Can it be wondered at then that the people, the working classes, who mostly go to Evensong, do not take the interest in it which we should like to see them take? There is no reason, in my opinion, why the Athanasian Creed, simultaneously with the sermons which I have just said I should like to hear preached, should not be sung as a hymn, at Evensong. (Cheers.) I heard it last year, with very great effect, in several churches, not only in London, but in the country, sung as a processional hymn by the clergy and choir, as they marched round the church, and the effect upon the people was electrical. They took it up, and such a singing of the Athanasian Creed I never heard before. There may be some churches where processional hymns are not used. (Cheers and laughter.) Well, if they are not, why should they not sing the Athanasian Creed after the third Collect as an Anthem? Nay, if there be any old-fashioned Churchmen of the last-century type (and I dare say there are a great many still who would object to its being sung at Evensong at all), why should it not be sung when Evensong is over, in the same manner as we now frequently hear the *Te Deum* sung after a Harvest Festival, or on a Thanksgiving Day? If it be good to

sing the *Te Deum* in the evening, why should not it be also right to sing the Athanasian Creed in the evening? If you want the prayer of your petition to be granted, that petition which you, Sir, are about to sign to-night, you must adopt some such means as those I have indicated, and if the Houses of Convocation only see that your prayer is fervent, you may depend upon it it will be effectual. (Loud cheers.)

Rev. Dr. LIDDON, upon rising to address the meeting, was received with great enthusiasm. The assembly rose up *en masse*, and for more than a minute indulged in cheers, waving of hats, and other demonstrations of approval. He said—So much has been already said to-night, and (if it be not impertinent in me to add) so well said, that I might content myself with giving expression to the congratulations, or rather, let me say, to the thankfulness which is natural at the sight of a meeting, so numerous, so unanimous, and governed by such a tone of reverence and earnestness as the meeting of to-night. You have come together, gentlemen, I apprehend, many of you at great inconvenience and great cost to yourselves, to affirm what is in your judgment a great and vital principle. That principle is that, so far as in you lies, there shall be no organic change whatever in the formularies of the Church. I say, no organic change; because, of course, it is reasonable to allow that there may be changes of a subordinate description, most useful and desirable, which it would be our first anxiety to promote. But I submit that a change which affects any one of the three Creeds is in the nature of an organic change. (Cheers.) It touches the life of the Church of England at its centre. The three Creeds, among those formularies of devotion which the Church puts into our hands, are second only in their authority to the very words of our Lord Himself; to the words of that prayer which He taught us to pray, to those words, through using which, at His command, we rightly administer the Sacraments. They stand upon a different level to other compositions which we find in our Prayer Book; and to touch them is to touch its heart. Now, I take it that this is not merely a scholastic or theological prejudice. It is, when we come to look at it, a fact of experience; for in the case of any one Christian now present—what is the master-thought, or conviction, that forms the centre and the core of his life? It is this—a feeling of unutterable thankfulness bursting up again and again from his heart, even if it never finds expression in words, that he, sinner as he is, should have

been redeemed to freedom from sin and from death. Then comes the question, redeemed by whom? There is no avoiding that question if the conviction is to be a reality. You cannot possibly—if you would—you cannot put it aside. Certainly here a modern school using language which was unheard in the early days of the Church comes in, and says that it can answer that question in its own way. I recollect seeing some time ago in a French writer the remark that if you wanted to get up a revolution you had first of all to find out a telling phrase, and then to “work” it. That advice applies to Church matters just as much as to political matters; and accordingly there has been obtruded on us in all sorts of forms again and again during the progress of the Athanasian controversy this particular phrase—“We do not believe in a collection of dogmas; we believe in a person.” Very well; let us try to see what that is worth. Is there in reality any distinction between believing in a person and believing in a set of dogmas? What do you do, when you believe in a person? You cannot believe in any person without believing in something about him. You cannot believe in a simple term. You can only believe in a proposition; in a something which is affirmed about the simple term. Try to do the other if you can. (Cheers.) When you say you believe in a friend, what do you mean? You mean that you believe in his justice, in his generosity, in his personal affection for yourself. And when you say you believe in God, what do you mean? You mean, first of all, that you believe that He exists (*that* is something about Him); that He exists of Himself (*that* is peculiar to Himself); that He is powerful, wise, good, benevolent, holy; that all those attributes, in point of fact, are to be predicated of Him which make up in a Christian mind the idea of God. You cannot believe in God without believing in a large number of propositions, or, if you prefer it, a large number of dogmas. (Cheers.) The phrase which is obtruded upon us about believing in a person and not believing in a set of dogmas offers us only an unsubstantial makeshift, which fades away from the mental vision as soon as it is examined. No; if you would answer the question by whom you are redeemed, it must be answered in this way;—by the Eternal Son of God, Who took my nature upon Him, and Who died for me. That is how St. Paul answered it. “God spared not His own Son, but freely gave Him up for us all.” That is what Hooker means by saying that “the infinite worth of the Son of God is the very ground of all things believed concerning health and salvation.” Put aside that doctrine, and what sort of

explanation can you give of the infinite value of His Blood, of the boundless power of His intercession? These things depend upon it. They are unrealities without it. And thus you see how the very depths of the necessities of the spiritual life demand a clear statement of Christ's Eternal Godhead. Now here, if a man thinks at all, two questions at once meet him—How are you to reconcile the doctrine thus reached, on the one hand with what we read about His true human nature in the Gospels, and on the other hand with what conscience tells us, and Christianity repeats to us, about the unity of God? You cannot answer those two questions without the assistance which you get from such a Creed as the Athanasian Creed; and if there were time for it this evening, I should not despair of convincing you between now and twelve o'clock that the answer which the Athanasian Creed gives is the only answer that can be given to those vital questions. (Loud and prolonged cheers.) This is felt to be the truth by the mass of simple believing Christians. Only the other day I received a letter, couched in most touching terms, from a recently converted New Zealander, who, in trying to master the Christian faith, had experienced the greatest possible assistance from this very Creed. He urged me in sentences which I can only say were painful to me—it was painful that a Christian convert should ever have to write such a letter to a clergyman,—entreating me to do what I could to prevent the withdrawal of a document which he had found so precious to his own soul from our public services. (Cheers.) Moreover, the influence of this Creed is not by any means confined to those who are members of the Church. Some time ago an honoured friend of mine, a clergyman in Essex, who may possibly be in this room to verify it, mentioned to me the case of a Dissenter who sent to him upon his deathbed, and said, among a great many other things, that he wished to give him a particular message. "Tell those gentlemen," said that Baptist to this clergyman, "who are standing up in your Church for the Athanasian Creed, that I entreat them to persevere, and that I wish them God-speed, for though I don't attend your services I have your Prayer Book, and I have found, in consulting your Prayer Book, the greatest possible assistance to my own mind and soul in making out to myself what the Bible really does mean about God and our Lord and Saviour Jesus Christ, by the help of that Creed." (Cheers.) There are two proposals especially which have been under the consideration of this meeting for dealing with this Creed. One of them is to disuse it. I am not at all prepared

to deny abstractedly that it would be possible for a Christian Church to omit this Creed, or rather to have omitted it from its morning service. It is impossible to deny that through the exercise of the *jus liturgicum*, as it is called, that inherent right of directing the lesser accessories of public worship which is inherent in the Episcopate, such an order as this might have been made; but we have not to deal with a technical question of ecclesiastical right, but with a great practical fact. We know perfectly well that if this Creed were to be withdrawn, it would be withdrawn in deference to a challenge which is addressed to us from those who, as we cannot refuse to see, deny truths which are taught in the Creed. I know it is said by way of consolation that the Creed would still be placed in an extremely honourable position among the Thirty-nine Articles—(laughter)—but I take it that those persons who use that language can never have considered the immense difference of value between a document which belongs to the universal Church and documents which, however valuable—and I have no sort of wish to depreciate them—do not belong to the universal Church, but are strictly documents of our own Church. We made them 300 years ago. We might modify them to-morrow. We might do away with them to-morrow, and no sort of effect would be produced on our relations with the rest of Christendom. But the Athanasian Creed is a document which we did not make. It came down to us at the Reformation along with other treasures of the faith from the old unreformed Church. It was one of those portions of the old inheritance of the Church which the reformers deliberately adhered to and with much earnestness of purpose. For, as has been already pointed out by Mr. Alderman Bennett, one of the most remarkable circumstances connected with the reconstruction of the formularies at the Reformation is this;—that in the revision of 1552—when almost all the other changes that were made in the Prayer Book were made in a negative direction—the rubric affecting the Athanasian Creed was altered in a positive direction. While in the First Book of Edward VI., of 1549, the Creed was ordered to be said only six times a year, it was by the deliberate act of Archbishop Cranmer, who knew the large advance of Arian and Anabaptist opinions in the interval, advisedly increased in 1552 to thirteen times a year. It would, I maintain, be nothing less than an organic change to disuse this Creed. Let us see how the change would be spoken of some ten or twenty years after the resolution had been taken. How would the thing look in the distance?

Would it not be said that for 300 years the Church of England had asserted that faith in the doctrines of the Holy Trinity and the Incarnation was essential to the salvation of those who could have it; and that in 1873 she had changed her mind; that she had from that date refused to say that these truths were thus essential? Even supposing that the spirit of innovation could be arrested at this point,—certainly an improbable supposition,—whatever statements of those doctrines might still be found in other parts of the formularies, it would be true that the Church of England had shrunk from the most merciful duty of affirming the necessity of faith in these doctrines for all Christian souls. (Loud cheers.) And this leads me to that other proposal for dealing with the Creed, upon which I must really make the confession that I feel it difficult to speak with patience—the proposal for mutilating it. Can the men who have dared to advise us to do this have thought how, on the morrow of the act, we should stand in the face of Christendom? Did we make the Creed? Can we conceive that it is competent for us to mangle a document of œcumenical authority? An old friend and colleague of mine, who is now a Bishop, and of whom I must speak—and I am sure Mr. Alderman Bennett will bear me out—with much personal affection and respect—the Bishop of Manchester, has called me publicly to task for elsewhere applying that expression “œcumenical” to the Athanasian Creed. But in spite of his lordship’s remarks, I must take the liberty of deliberately repeating the epithet. (Laughter and cheers.) From reading his Charge, I presume that the Bishop of Manchester is under the impression that a document can only become œcumenical by one process, and that is, by being pronounced to be of universal authority by an Ecumenical Council. That, I take leave to say, is a mistake. (Cheers.) The œcumenical character of a document may be secured to it by the silent instinctive action of the Church, which, without assembling in synod, and without thus giving formal utterance to its deep conviction, quietly decides that a given document has a place in its heart and mind which must be universally acknowledged. That was, in point of fact, the case with the Holy Scriptures themselves. (Cheers.) Does anybody, who knows anything whatever of the history of the canon of the New Testament, suppose that before the fathers of the second and third centuries began to quote those books as books from the authority of which no appeal whatever could be permitted, a great Ecumenical Council had assembled and said—“All these books together are infallible, and they form the New Testament”? You will find nothing of the kind in Church history.

And what happened to the books of the New Testament is really what happened—I grant, in a more distant age—I grant, by a more graduated process—to the Athanasian Creed itself. It has been received throughout the West. It is also received in the Eastern Church—I have been told so by a Greek Bishop; I see it appealed to in a Greek catechism of the highest authority, as a document of first-class importance on dogmatic questions. (Cheers.) But I must not detain you longer with discussions of this kind. (Shouts of “Go on,” and great cheering.) Before I have done, it is necessary to turn to some personal and, in some respects, more painful matters. Gentlemen, the best men I have ever known in the Church of England have regarded this maintenance of the Athanasian Creed as a vital question. One, whom I can never name without the deepest reverence and affection, the late Bishop of Salisbury—(loud cheers)—had this question which now agitates the Church before his mind in all its bearings. Some circumstances occurred which obliged him to consider it, and indeed led him to form the opinion so early as the spring of the year 1868, that before long it would be forced on the Church of England for decision; and after telling me that that was his opinion, he said to me one day, after an interval, some words which I can never forget to my dying day, and I do not think I am violating his precious confidence in repeating them to you. He said to me—“I have been thinking over that question of the Athanasian Creed, and if they tamper with it (the particular form of tampering with it which he had before his mind was the project of disusing it), I have made up my mind—I will resign my see.” (Cheers.) And, gentlemen, any one who knew him,—a man of few words, of simple integrity and directness of purpose,—must know that he would have done it; the words never could have passed his lips unless his resolution had been equal to carrying them into effect in case the sad necessity should have occurred. He was taken in mercy to another world ere the storm broke upon the Church of England, from which we may trust we are now escaping. And so another most dear and most honoured friend, the late Mr. Keble—(renewed cheering)—the author of those lines about the

“Calm breathed warning of the kindest love
That ever heaved a wakeful mother’s breast,”

which describe his value for the warning clauses of this great Creed, and which have been so often quoted of late, would, I am certain, had he been spared to help us, have made any sacrifice in order to

preserve to the Church this Creed in its integrity. There is one more name I would mention—the name of one who is still with us, but who has been, as probably many of you know, within the last ten days as near death as it is possible for a man to be without dying—one of whom I do not think it is rash to say that, if in another century the history of the Church of England in this century should be written, his name will stand out as a name of the highest eminence when those of almost all his contemporaries are forgotten—I mean Dr. Pusey. [At the mention of this name the assembly rose and cheered most enthusiastically.] Gentlemen, I thank you from my heart for that manifestation of feeling. I thank you for it because I am able, through rare good fortune, to read to you some words of his which three days ago he dictated, in a whisper, from his bed of sickness, to his son, Mr. Philip Pusey. His mind was full of this great meeting, at which, had it been possible, he would have been present. This is his letter :—

“GENOA, PIAZZA GALEAZZO ALESSI,

“Monday, January 27, 1873.

“MY DEAREST LIDDON,—Words dictated from a very sick bed must be very true. Yes. I wish to express, through you, to the meeting, how unchanging, through sickness or health, is my sense of the intensity of the crisis with which we were threatened all last year, and out of which the Church of England has, by God’s mercy, been brought. However men might disguise the question themselves, I could not conceal from myself that the real issue was, whether the Church of England should virtually deny that the faith in the Holy Trinity, and in the Incarnation of our Lord Jesus Christ, was essential to salvation in those who could have it. As to the remarks of some in authority, as to the line to which our convictions independently led us, they cannot have understood the strength of our convictions. It was no ‘threat,’ to give up, in my case, the cherished aspirations of a past sixty years to serve God in the ministry of the Church of England, the home and the centre of one’s deepest interests—(cheers)—to go forth not knowing whither one went. It was like a moral death; but with my convictions of the issue of that question, I dared no more hesitate than about being guilty of parricide. God be thanked for all His mercies. Your most affectionate, for the Rev. Dr. Pusey,—P. E. PUSEY.”

There is nothing that I can possibly add to such a letter as that. Only, I think, if he had been here, he would, perhaps, have used some words of caution, some words of exculpation, for anything that may have seemed to us to have been harshly or inconsiderately said or done by those in authority. For he has constantly dwelt

upon this;—how difficult is the position of our rulers in the Church of England; how many are the divergent influences which they have to control, or between which they have to mediate; how often it may happen that they are acting from the highest, purest, best intentions, when they seem to us to be acting inconsistently, only from the sheer difficulties of their situation. Gentlemen, I believe that we have before us, amid all our anxieties, a great future for the Church of England. (Cheers.) The hearts of young clergymen and of young laymen are being stirred, by the Holy Spirit of God, as they have not been moved for many a generation. The great middle classes of our towns, too long alienated from our churches, not through their fault, but through ours, are being again drawn within the embrace of their true mother—(cheers)—and I cannot believe that He who has done, and is doing, of His mercy so much for us, will leave us now. I cannot doubt that He will lead us through this dark valley of controversy and struggle, into a bright future of confirmed faith and unimpaired charity beyond it. (Great cheering.)

THE EARL OF DEVON.—I beg your attention while I seek to give expression to what I am sure is the sentiment of you all, that we should give our hearty thanks to the honourable gentleman who has presided over this meeting; and in moving that resolution I will take the liberty of asking Lord Salisbury to consider himself as in the chair. Gentlemen, it has been with great regret that we have found ourselves deprived of the presidency of the Duke of Marlborough. We know that in him we should have had a chairman who, from the earliest period of his life, has devoted himself to the extension and the good of the Church; but we feel that deprived as we have necessarily been of his presence, we have had, in the honourable gentleman who has presided to-day, one whose exertions have been no less uninterrupted, one whose desire to support the Church has been manifested by the building of churches, and by promoting the cause of education. (Cheers.) It is with the greatest confidence that I shall invite you to offer the tribute of our thanks to Mr. Hubbard. One word only I wish to add, after the addresses which you have heard to-day, culminating in that most magnanimous and touching address of the last speaker, it would ill become me to add one word further than to say, that standing here as a country delegate I feel that I am representing the views of the 120 places which

have sent representatives, when I say that with one heart and mind, and in the fulness of our strength, we shall combine with you in endeavouring to maintain intact the Creed in whose defence we are assembled to-day. We shall do so because we believe it contains a statement of dogmatic truth, essentially founded on Scripture, and proved by its warrant. We shall do so because we believe that the retention in our formularies of dogmatic truth is essential no less to the spiritual life than it is to the well-being of the Church. I will add no more than to invite you to offer our best thanks to Mr. Hubbard. (Cheers.)

THE WARDEN OF KEBLE COLLEGE.—In seconding the vote of thanks, I can best express my thanks by saying that I recognize that coming from a place where we have perhaps great difficulties in perceiving the practical bearing of movements in the Church, where we are not acquainted with the masses of the people, and where we *are* acquainted with a number of persons who, in an intellectual atmosphere singularly charged, are to be ranked amongst the “scrupulous consciences” of which mention has been made to-night—coming from a place where we find it difficult not to sympathize unduly with those scrupulous consciences, and to neglect the masses of the faithful—I do recognize that you, Sir, have been privileged to preside to-night at a meeting which is the expression of a voice that has grown clearer and louder on this matter, as the controversy has gone on, a voice which pronounces that compromise with the attack upon the Athanasian Creed is compromise with the forces of infidelity; that mutilation of the Creed is impossible, and that a modification of its use would not only be useless as a concession to its assailants, but would inflict a wound upon the hearts of those who are most fervent and most devout in the service of the Church; and would therefore be a paralysis of the efforts of the Church of England in her attack upon sin and unbelief. (Cheers.)

The resolution having been put to the meeting by Lord Salisbury, and unanimously carried,

MR. HUBBARD said: Every one here is here to do his duty to his country and his God. You have conferred upon me a great honour, and I heartily thank you for the kindness with which you have acknowledged my services.

Bishop Jenner then pronounced the benediction.

A supplementary meeting was simultaneously held at the Hanover Square Rooms, and the same resolutions were proposed and unanimously adopted.

THE MARQUESS OF BATH, in taking the chair, said : My Lords and Gentlemen,—Although it is with very great regret that I see so many excluded from the other meeting, I am sure you will at all events agree with me in feeling satisfaction that so large a number, after St. James's Hall had been completely filled, should have assembled here for the purpose of joining in the protest against the suppression of the Athanasian Creed. (Cheers.) I am glad to see so many determined to the utmost of their power to preserve unmutilated and inviolate that great Confession of the Faith of the Church in its Maker and its Redeemer, as He has declared Himself to us. I will not weary you with any of those arguments which will be laid before you by persons more competent than myself—I will only ask you to consider who those are who demand an alteration of the Creed, and what the authority is on which we ourselves rely. On the one hand, we have the authority of the Western Church for twelve hundred years ; and not only that, but the authority of our own reformers. The Calvinist and the Lutheran leaders at the time of the Reformation all accepted this Creed ; and the Greek Church, although it does not use it in its public worship, equally authorizes, sanctions, and accepts it. And who have you on the other side ? You have those who are hostile to Christianity, and who wish to deny to the Almighty any powers which are beyond those of man—who would, as it were, subject to human reason, founded upon human experience, the justice of His decisions and the wisdom of His counsels. You have those who tell you that they hope soon to see the “Syrian superstition,” as they call it, swept from the face of the earth. (Cheers.) You have those, again, who signed the memorial which was presented to the two Archbishops last year. Of these last I wish to speak with the greatest respect, for I have no doubt that their motives were most excellent and most worthy ; but what do they say about the Creed ? They do not deny the truth of a single proposition which it contains. They profess to have no difficulty in accepting its statements ; but they think it is a stumbling-block, and gives offence to others, and therefore they suggest its removal. Now, I should like to ask these gentlemen one question—Do they suppose that, if this difficulty were out of the way, those on whose

behalf they speak would be one bit nearer the Church than they are at present? (Cheers.) Are there no other doctrines?—is there no other practice of the Church of England that gives them offence? Well, then, if you were to go on eliminating everything to which those outside the pale object, the Church would soon be reduced to a nonentity. (Cheers.) Nay, Christianity itself would eventually—I do not say immediately—but it would eventually perish. (Renewed cheers.) Various suggestions have been made for the alteration of the Creed, or for its relegation to some obscure part of the Prayer Book—to the end or to the beginning—but to some place which would not be considered a part of our Liturgy. If the Creed is true, and contains the truth, it is the bounden duty of the Church to teach it; but if it is untrue, and contains heresy, it is equally the bounden duty of the Church to forbid it altogether. The Church cannot remain neutral. It is bound to teach “the truth, the whole truth, and nothing but the truth;” it is equally bound to prohibit every kind of error. We must bear in mind that in religion all truth is necessary. If we do not believe it to be necessary to salvation we do not believe it at all. We cannot in religious matters separate between truth and necessary truth. Religion is not what seems to be good to every man in his own eyes. It is clearly, therefore, the duty of the Church to teach all truth to its people, and it is just as clearly its duty to forbid all error. There is no middle term which it can adopt between the two courses. (Cheers.) It is said that the Athanasian Creed trenches on metaphysics; but it is impossible when you have to deal with such questions as religious truth to avoid metaphysics. As an humble layman, I wish as strongly as possible to protest against any change in that Church, which we have inherited from our fathers, and which has remained the pride and strength of this country for so many years. (Loud cheers.) I wish in no way to restrict any liberty that our Church allows, but I wish to preserve inviolate the limits which the wisdom of our reformers has set upon that liberty, for I feel that unless those limits are maintained liberty will soon degenerate into licence. (Loud cheers.)

EARL BEAUCHAMP, in moving the first resolution, said—My lords and gentlemen, having had a responsible share in those counsels which have evoked our great meeting to-night, I wish in the first instance to say a few words upon the policy of holding it, because I am aware that many persons who entertain a deep affection for

the Athanasian Creed think that the topic is so deep and so holy that it ought not to be handled at a public meeting, but ought to be reserved for a graver occasion and a more fitting assembly. They think, in fact, that we run some risk of profaning holy things if we submit them to such a gathering as the present. In answer to those who consider that meetings of this description are unauthorized, are irregular, and set a precedent full of danger, I am constrained to say that the precedent full of danger is not in the holding of these meetings, but in the circumstances which have rendered these meetings imperatively necessary. (Cheers.) It is true that a meeting of this description may be without precedent in the history of the Church; but the circumstances are equally so. There were times—there were happy times—when we could look upon the Bishops and rulers of the Church as defenders of the faith; but though I wish to speak of our Bishops with all respect, I do not think that anyone will in these days regard them in that light. (Cheers.) Then, what are we to do? Are we to let the Catholic faith which we have inherited from our ancestors be frittered away out of deference to the factious clamour of seditious men? The precedent full of danger has been set by those in authority, and it is their vacillation, their trimming, and their inability to appreciate the circumstances of the Church of England, which have rendered it necessary for her faithful lay members to give an unmistakeable and undeniable expression to their determination. (Loud cheers.) It is said that meetings of this kind are unauthorized. Well, those who know anything of the history of the Church of England during the last forty years will know that many unauthorized things have been done. Forty years ago the most ordinary choral service in a parish church was unauthorized, and persons in high positions denounced in the strongest terms so daring an innovation. Yet what do we see now? Why, it is admitted on all hands that it is impossible to sustain any popular, or, to use the cant phrase of the day, any “hearty” worship, except by the frequent use of the choral service. (Cheers.) I do not wish to raise any controversial question, for the movement in defence of the Creed is not promoted by any one party in the Church, but has received extensive and hearty support from all the schools of thought amongst us. I will, therefore, only say that it does not lie in the mouths of those in authority who gladly accept the results of the great Church revival which they resisted to the uttermost whilst it

was struggling to win a footing amongst us,—it does not lie in their mouths to tell us that meetings of this kind are unauthorized. (Cheers.) So long as a question remains in obscurity, and until it has fought its way to success, they may tell us that; but I don't think that after the day which has witnessed our great meeting the question before us will be considered as wanting in authority, for we shall have vindicated to ourselves that which in these days is considered the great test of authority,—we shall have vindicated to ourselves success. (Loud cheers.) But, then, it is said that all this is irregular. I cheerfully admit that. It is wholly irregular for laymen to come forward in defence of the Church against Bishops and Priests; but the fault of that irregularity lies not with the laymen who meet, but with the Bishops and Priests, whose conduct has rendered their meeting necessary. (Cheers.) When you have absorbed into your system some deadly poison, you will find that if you pursue the even tenour of your ordinary life, and do not resort to extraordinary measures and extraordinary precautions, you will soon be in a fever, which will be followed by the chill torpor of death. The present struggle, I am happy to think, and the results of the efforts now made, will settle for many years to come the attempt which has been made to poison the theology of the Church of England. (Cheers.) It may also be observed that meetings of this kind have had one great advantage. They have shown that those who differ in other respects are yet determined to maintain the great verities of the Christian religion, and for that purpose are ready to sink all party prepossessions and interests. In proof of this, I may point to the support which the movement has received from the Dean of Ripon (Dr. McNeile), Mr. Kingsley, Bishop Ryan, Dr. Liddon, and others, who have cheerfully come forward to defend the “faith once delivered to the saints,” and to preserve for those who may come after us the inestimable blessing which we have ourselves inherited from our fathers. (Cheers.)

I wish now to say a few words with respect to a matter upon which I may profess to have some personal knowledge. The Dean of Westminster, whose picturesque ingenuity can hardly be excelled, has published a pamphlet in which he has invested the proceedings of the Ritual Commissioners with such wonderful glamour that he has succeeded in completely bewildering the mind of the Archbishop of Canterbury, so that the most reverend prelate has adopted some of the most remarkable misrepresentations

of the very reverend gentleman. It is true that the course which was ultimately adopted by Her Majesty's Commissioners was the recommendation of an explanatory note. It is also true that subsequently to the adoption of its report many individual members of the Commission, who were animated by various crotchets, and by a wonderful distaste for the Athanasian Creed, published their separate opinions. The result is this. Hostile as a large number of the Commissioners were to the Athanasian Creed, by the good providence of God one party of them was led to confute the other in detail, so that whilst a large number wished to see some change, they could never agree as to what that change should be. The consequence was, that a resolution was adopted in favour of an explanatory note—which necessarily implied the retention of the Creed in all its present authority—a note not explanatory of the Athanasian Creed, but to the effect "that the condemnations in that Confession of Faith were to be no otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic faith." I am, therefore, entitled to say that if any conclusion is to be drawn from the Babel of separate opinions with respect to the Athanasian Creed, it is, that however hostile to that confession of our Christian faith persons may be, they are not agreed as to what change should be made, and therefore we may legitimately conclude that the formal decision of the Commissioners, recorded in their minutes, gives accurate expression to their deliberate judgment that the Creed should be retained as now, but with the addition of one explanatory note. (Cheers.) Attention has been called to the limited number by which the decision of the Commissioners respecting the Athanasian Creed was carried, but the majority on that occasion was infinitely larger than the majority which carried other rubrics that have been paraded as decisions of the Ritual Commissioners. You must therefore do one of two things—you must accept the decision of the Ritual Commissioners or you must not. If you are not to take its decision as a full explanation of the opinion arrived at on the question of the Athanasian Creed, then you are not entitled to draw any conclusion respecting the opinion arrived at on the other subjects which have disturbed the mind of the Church. (Cheers.) I am ashamed to have taken up so much of your time with these preliminary matters; but having had a share in them, it is, perhaps, not unfitting that I should make some reference to them. (Cheers.)

With regard to the abstract merits of the resolution which I

have to move, I do not think that any attached member of the Church of England will have a word to say against it; but it may be necessary to make an observation in answer to those who tell us that so long as the opening clauses of the Litany are retained, and so long as we have the Nicene Creed, it is not worth while to insist on what has caused so much diversity of opinion as the Athanasian Creed and its damnatory clauses have done. But what does the Athanasian Creed contain? It contains what is of course equally implied in the Apostles' Creed and the Creed of Nicæa, but contains it in an explicit form—namely, a declaration of the necessity of a right faith to salvation. (Cheers.) We are entitled to ask those who are opposed to it, What is it that you object to? Do you object to the assertion that a right faith is necessary? Do you object to the definitions contained in the Creed? If you do not object to the statement in the Athanasian Creed as to the necessity of a right faith, be good enough to tell what is the definition of that right faith which you will accept. Do you consider that it is necessary to believe anything? Because if you do, the question becomes one only of degree, and the principle of the damnatory clauses is entirely conceded; for if you will only consider the question so ably and intelligibly put by Mr. Woodgate in his recent pamphlet, you will find yourself obliged to admit that the position assumed in the Creed is unanswerably right. (Cheers.) But there is another reason why we should not listen to proposals for altering the Athanasian Creed. These are days when the Creeds and formularies of the Church are subjected to narrow scrutiny, and when astute lawyers and subtle Privy Councillors will scatter to the winds any practice of the Catholic Church, or any tradition of universal Christendom, however venerable, unless you can find it within the four corners of the Book of Common Prayer. When, therefore, we do find within the four corners of the Prayer Book an explicit declaration as to the necessity of a right faith to salvation, we ought not lightly to part with it. (Cheers.) Those who object to the Athanasian Creed must also insist, as you will see if you press home their arguments, on the abolition, or mutilation, or improvement—if you prefer that word—of the other two. The point which has been dealt upon with most rhetorical force is that the Athanasian Creed contains philosophical and metaphysical terms, such as “person” and “substance.” Well, but if that is any reason for giving up the Athanasian Creed, it is equally a reason for surrendering the Nicene Creed, which

contains the word "substance," the opening clauses of the Litany which contains the word "person," and the proper preface for Trinity Sunday, which contains both. (Loud cheers.) I venture to think that if you tamper with the Creed of St. Athanasius, with the Nicene Creed, and with the Litany, it would be very difficult indeed to frame a successful argument for the maintenance in its unimpaired integrity of the Creed of the Apostles. (Cheers.)

But then it is said—

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right;

—what is the use of all this dogma about which Christians disagree? let us find some common ground; let us amalgamate our opinions in works of benevolence; and let us all set to work and love our neighbours." But we have learned that there is an indissoluble connection between faith and morals. (Cheers.) We are too apt in this nineteenth century to forget that public opinion and Society are based upon and have profited by eighteen centuries of Christianity; we are apt to overlook the harsh and cruel and sensual state of things which prevailed before the preaching of the Gospel. Morality and Society of the present day are based upon the Christian religion, and I believe it is utterly impossible by mere abstract resolutions of benevolence to sustain the framework of Society, and to maintain those bonds which hold us all together. (Cheers.) Without definite belief Society has no guide for this life, much less have its members a guide for that which is to come. Our duty to our neighbour flows from our duty to God. If we turn to the pages of the Bible we shall find that in one of the earliest cases of conversion on record, that of the gaoler at Philippi, the man said—"What must I do to be saved?" And what was St. Paul's answer? Did St. Paul say—"Cease to do evil, learn to do well"? Did he say—"Above all things put on charity"? Did he say—"Let your moderation be known unto all men"? All these, indeed, formed a subsequent part of the Apostolic teaching; but the answer he gave to the question, "What must I do to be saved?" was—"Believe on the Lord Jesus Christ." (Cheers.) And what was that but the answer which the Church gives in the Athanasian Creed to the same question—"Whosoever will be saved: before all things it is necessary that he hold the Catholic faith." And what is the Catholic faith but belief in our Lord and Saviour Jesus Christ,

both God and man? (Cheers.) There remains one outcome of the present controversy to which I wish for a moment to refer,—I mean the ludicrous result of the controversies raised by Mr. Ffoulkes, Dr. Swainson, and the Dean of Westminster. Says one, “The Creed was written by Paulinus in the 9th century.” Says another, “Oh, no, it is a combination of floating atoms of various date.” While the third says both of these statements are true, and flits from one theory to another at pleasure. Well, we have had science applied in a most remarkable manner to settle the question. It is well known that there is a very ancient MS. of the Creed that once belonged to the collection of Sir Robert Cotton, which has since been absorbed into the British Museum. By some accident, or conveyance—(a laugh)—this MS. disappeared from Sir Robert Cotton’s collection, and it ultimately found its way into the University Library at Utrecht. Sir Thomas Duffus Hardy, than whom it is impossible that there can be a more competent authority, has been instructed to examine the MS. as a pure matter of science, and give his opinion as to its date. Sir Thomas Hardy says that he has no prepossession in favour of the Creed—that, in fact, so far as he has any feeling on the subject it is against it; but the conclusion he has come to as a scientific man applying the principles of palæography to the MS. (which is in the Latin tongue, and precisely in the same form as that in which we now have it), is that it cannot have been written later than the end of the sixth century, and that it may be of an age considerably anterior to that. (Cheers.) Whatever difficulties there may be with regard to the age of the Creed itself, it is clear that it cannot have been composed by Paulinus, or forged by Alcuin, or imposed on Christendom by Charlemagne, but that it must have been written at some period before the schism between the East and West. It therefore represents the belief of undivided Christendom, and answers exactly to the description, “*quod semper, quod ubique, et quod ab omnibus.*” (Loud cheers.) When I think of this Creed I am irresistibly reminded of an illustration which is furnished by the north-western part of the continent of Europe; where barriers, constructed of feeble materials and by human hands, have for centuries rolled back the stormy waves of ocean and defied the raging sea. Within the protection of those magnificent dykes, a large community pursue their peaceful arts, and enjoy a tranquil life in all prosperity and security. In the same way for more than twelve hundred and fifty years we have found shelter from the waves

of infidelity behind the august barrier of the Athanasian Creed. If the stormy waves beat more fiercely than heretofore against this barrier of the Christian Faith, it is for us to take care that this possession, which has been such an inestimable blessing to ourselves, shall not be destroyed by the open assaults of avowed Socinianism, or weakened by the more insidious plots of more insidious men. It is for us to watch jealously and to hand it down to our posterity, that it may be to all future ages a solid and enduring barrier against the cruel waves of dismal unbelief. (Loud and long-continued cheering.)

CANON GREGORY, in seconding the resolution, said—I have heard with very great pleasure what my noble friend Lord Beauchamp said in vindication of gatherings such as these; for if we may at all anticipate the future, we must foresee that meetings of this description may have to be held very much more frequently than they have been hitherto. We cannot but feel that though the wave of one difficulty may be rolled back by the present successful resistance to the efforts which have been made to tamper with the Athanasian Creed, yet that there are forces at work throughout the length and breadth of the country which must be resisted not by a few of our leading people, but by great masses of Churchmen showing that they are determined to stand by that which they have received from their fathers, and are resolved to hand down the faith which they have inherited unimpaired to their children. We all know that in the early days of Christianity men had to contend for the faith which our blessed Lord came down from heaven to teach us—to suffer, and if necessary to die for it; and it would seem that in these our days there are deliberate efforts made on all sides to deprive us of the blessings of the Gospel which have been our heritage; and that if we would preserve them we must be as active in their defence as were our forefathers for their propagation, and be as ready to suffer, if necessary, in order to accomplish the task entrusted to us, as they were to fulfil their task. The manner of the attack upon the Athanasian Creed is worthy of our special consideration; it is a sample of what is being done in other cases. We have first open opponents; and I rejoice that we have some open ones, because they are far less dangerous to the cause of truth than another class of which I will speak presently. These open opponents tell us that the Athanasian Creed “savours of heresy”; and the men who tell us so are men who have subscribed to the 8th

Article, affirming that "the three Creeds, Nicene Creed, Athanasias' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." One of these, a divine in Convocation, told us that the Athanasian Creed "savoured of heresy," and another said that "the more we dived into the language of the damnatory clauses, the more we should be convinced that they were not true, but that they contained falsehood of a most misleading and dangerous kind." It would be difficult to find more outspoken hostility; and yet these were the words of men who had deliberately, and on solemn occasions, subscribed the 8th Article, and because of their subscription held considerable preferment in the Church of England. (Cheers.) If there is still such a thing as straightforward honour or honesty amongst men, it seems to me that when persons do not agree with the formularies which they have subscribed, they ought either to abstain from reviling that to which they have declared their unfeigned assent and consent, or to resign their preferments. (Loud cheers.) There is, however, a second class of persons who are much more dangerous. There are ever those who hover on the wings of a great movement, and try to belong to both sides; and on this occasion we have many such. There are those who tell us that the Athanasian Creed contains everything that is noble, and grand, and beautiful, and true; that there is no part of the whole service which they value so much; and yet, notwithstanding the very great value which they place upon it, they would relegate it to the Articles, where it would never be seen or heard of, or they would strip it of its most distinctive features! If you will consider for a moment what all this really amounts to, you will at once see its utter folly, hollowness, and untruth. It is as if you had a friend whom you professed to love so dearly that you dared not trust yourself to hold converse with him in the flesh, but wished to see him in his grave, that there might be a more real and living sympathy than was possible whilst both were in this world. It is as though you professed to fear that frequent intercourse with your friend might so pall upon your taste, and cause his conversation to lose its influence, that the sooner an end was put to it the more you would honour and love him. (Cheers.) The Athanasian Creed is either true or it is not. If it is true, it contains the very truth which God Himself has revealed, and which unless we believe we cannot hope to be saved. In saying this we are not sentencing the heathen

to condemnation. So far from levelling the monitory clauses against those who have never heard the truth, we regard those clauses chiefly as a warning to ourselves—as a solemn admonition to us of the consequences which must necessarily fall upon us if we are not faithful to the truths God has placed in our hands. (Cheers.) The most dangerous of opponents is he who goes a long way with you, and accepts a great deal of what you believe; who professes to value what you value, and then tries to induce you to betray what you feel to be all-important, to persuade you to abandon what you know you ought to defend. Above all things, let us rather have an open enemy than one that tells you he loves the Creed, and yet longs to get rid of it. (Loud cheers.) As to the proposal for making the use of the Creed optional, I can scarcely conceive anything more fatal; because the moment a clergyman may or may not use it, that moment the Creed ceases to be part of the belief of the Church of which he is a minister. Its words become merely his own words; and when it is left to his discretion whether he may employ them or not, their whole force and weight are at once necessarily lowered. We have lost the Creed unless it speaks the voice of the Church—unless it is accepted as the solemn declaration of truth which Christ has revealed, and which the Church has accepted, and authoritatively placed before us. (Cheers.) The other day the Bishop of a very important diocese spoke in the presence of a number of persons of the faith of the present day and of the past. He said that in the past we saw how earnestly men felt on the subject of the faith, and how that numbers were ready to die rather than that it should be slighted or dishonoured; whereas, he said, that at the present time no such thing could be found at all. And why? If there is one thing more than another necessary to make faith real, and true, and deep, it is that it should be definite. It must be so placed before us, so adapted to the mind, that it can feel its force and reality as far as it is possible for abstract truth to be made definite and real to man. Thus it will possess a living force, an actuating influence upon the actions and conduct, and not remain something on the surface that can only influence opinion. Now, is there one amongst us who does not feel that in the employment of the Athanasian Creed he finds something of this character; something that makes what he believes more real and true to him, and therefore something upon which he can rest; something to which he can turn in every doubt and in every time of distress—something

which brings before him the personality of our Divine Lord, the reality of His Presence, and the true union of His two Natures, in a manner which no other Creed does? It seems to explain and enforce Divine truth in a way which deeply affects the heart of man, and it is to him as a sure and certain basis upon which he feels he may rest. It is a teaching, an explanation, an exposition of the other Creeds; it adds to them a value and a reality which make them something more than they would be without such an authoritative explanation. And yet this same prelate, who lamented the great diminution of faith in modern times, who felt that our diminished faith made our religion so much less real and deep than was that of our forefathers, whom he held up to us for admiration and imitation, is one of those who are perfectly willing to give up the Athanasian Creed, to mutilate it, to lay it aside, or to allow its use to be optional. (Cheers.) We may easily see the reason why faith has become so weak. Persons have lost their faith in the Athanasian Creed, and so have naturally lost the reality of their faith altogether. It is quite certain that faith, to be a principle of action, and to give a moral foundation for a man's life, must be very definite indeed; and it is because it has lost definiteness that faith has become so obscure and nebulous as it is in so many instances. Let us, then, accept this Creed, which has been so mercifully preserved to us through the manifold dangers through which the Church has passed during the last twelve centuries; it is a trust committed to our faithful keeping; let us strive to be faithful to our trust and to preserve it for the future. (Cheers.) For this purpose there is need of active assistance from the laity; and I trust that they will always be determined to uphold in its integrity that faith which we have received, to resist all rash and dangerous changes that may threaten that Church of which we are all members. I trust they have shown to-night that we have no reason to fear the power of any adversaries, and that the mustering of their forces will dissipate some of the clouds which threaten our tranquillity and well-being. (Cheers.) Rely upon it, the strength of the Church will not be consulted by framing vast comprehensive schemes to include the largest possible number of persons, whatever their belief or want of it may be; for the strength of the Church is not in numbers, but in the faith and holiness of her members. She has to rely for succour and protection upon her great Head, and that is secured to her, not by her ranks being swelled by a crowd of lukewarm, half-believing, nominal members,

but by her conformity to the image of her Lord. Moreover, it must be evident to us that it is the earnest depth of piety and the reality of the religion of the few, which penetrates the mass, and makes the influence of the Church felt throughout the world. If then, for the purpose of seeking strength by an addition to her numbers, you throw down her bulwarks, you will find that you have included not an army of combatants who will fight in her defence, but a mob who will flee at the first assault. Let us therefore boldly rally under the banner of the Church of England, the banner of the Church Catholic, the banner which Christ Himself has unfurled and placed in our hands; let us earnestly contend for all that has been committed to our keeping, and which I trust we shall keep whole and undefiled until the great day of account. (Loud cheers.)

EARL NELSON, in moving the second and third resolutions, said—There are two great duties which every Christian is bound to perform. One is to carry on our Lord's work upon this earth. He went about doing good, and seeking everywhere opportunities of curing sickness, disease, and suffering of every kind; and we ought, in like manner, to turn to account everything that can enable us more truly in our day and generation to carry on the great work which He has given us to do. There is another great work which, as Christians, we have also had committed to us, and if we neglect it we shall lose the foundation upon which alone all other works can be based. It is to transmit unimpaired to succeeding generations the great deposit which, by God's mercy, has been entrusted to the Church. (Cheers.) It is with reference to this work that we are here to-night. I am not one of those who would wish to curtail the liberty of Christian men: there are great truths which many of us hold to be essential—truths indeed which our finite minds cannot fathom, and upon which, therefore, different minds may be permitted to take different views, but we feel that in the Athanasian Creed the whole germ of Christianity is at stake. We find the three Creeds placed together in our Articles, and we may truly call them the title-deeds of our Church. We must never forget that the Church of England resolutely and purposely reformed herself upon the model of the undivided Church. The Reformers never forgot that, and they appealed to a General Council, when such General Council could be had, to ratify what they had done. They consistently accepted these three Creeds as

embodying the teaching of the undivided Church, and placed them on the same footing, without any distinction of one from another, as all equally provable by most certain warrants of Holy Scripture. At this time, when we find infidelity again rampant amongst us, it would be most unwise if we were carelessly, or without very serious reason, to consent in any manner to tamper with the outworks of the faith. (Cheers.) There are two ways in which this attack is made upon the faith. We have in the background the determined opposition of the infidel, and more prominently before us the insidious attack which comes from people professing, and perchance believing themselves, to be friends of the faith; and it is curious to observe, that as soon as this attack begins upon one Creed, it is very apt to develope into an attack upon the others, showing how truly the three Creeds together constitute the deposit of the Christian faith. (Cheers.) There is another thing on which I wish to insist:—We must be on our guard against doing things in matters of religion because they are popular. You may be pretty certain that popularity of this kind will cost us dearly. We have seen from the attacks upon the Athanasian Creed, and upon particular parts of it, both what is the real evil which is to be feared at the present day, and the necessity—a necessity far greater than we had ever thought—of those very parts of the Creed which are assailed. I, for one, think it is most essential that we should maintain the damnatory, as they are called, but really the admonitory clauses of the Creed, because they show that true belief is as much a part of religion as purity of life; and we may depend upon it that he who allows his mind to be undisciplined will very soon go wrong in the purity of his daily life also. I have seen a great deal written on the subject, but we need not go very far to prove that those clauses have the sanction of Holy Scripture. We need not go further than modern infidelity itself; for I think we shall find in the writings of infidels of the present day accusations against our Blessed Lord Himself, that if He had had the power He would have been a persecutor. They attempt to prove their case by the warnings which he uttered for the benefit of the soul of man; and surely we, His followers, need not be ashamed to bear the reproach of our Master. (Loud cheers.) The Church never has used these clauses in an unchristian sense; she has never used them for any other purpose than that for which similar clauses are used in Holy Scripture itself, namely, as guides and securities to prevent men from falling into error. We do not curse individual men; we only warn all men for their own good.

(Cheers.) If, however, we would really show the world, as our blessed Lord showed it, the truth of this assertion, we have only to follow His example, and all of us, in our several spheres, to go about striving to do good, as He did. But do not let us think that we can do this—do not let us think that the civilization in which we glory, and which has arisen from the love of Christ, will continue—if the foundations of Christianity be overthrown. If, therefore, we would seek to extend our civilization, if we would seek those objects which all men say they desire, it is most essential that we should maintain inviolate the Christian faith. (Loud cheering.)

The Rev. N. Pocock, in seconding the resolutions, said—After the luminous speeches which have been delivered by the noble lords and by Canon Gregory it will be unnecessary for me to traverse the same ground which they have so ably gone over; and, indeed, there is only one point upon which I feel that I am qualified to address you with any authority—I mean the manner in which the Athanasian Creed was dealt with by the Reformers during the reigns of Edward VI. and of Queen Elizabeth. But before I go into that matter, will you allow me to say one word upon an aspect of the case which is suggested by the terms of the resolutions? These resolutions will, I believe, commit the meeting to two very different things. One thing to which we shall commit ourselves, is a protest against any mutilation of the Creed; the other thing to which we shall commit ourselves is a protest against any change in its place and *status* in the Church of England. Now, I say that these two things are of very different significance indeed. One is a matter of life and death—a matter that involves the very existence of the Church of England; whereas the other is merely a question of expediency. We may protest against displacing the Creed from a position which it has occupied for 320 years; but the Church of England can clearly undo what she has done. She made the Thirty-nine Articles, and if you want to see these Articles abrogated or altered, you have only to appeal to the authorities by which they were sanctioned, namely, to the Convocations and to the Parliament of England. I give no opinion as to the wisdom or propriety of such a step; but she has it in her power to alter the place which this Creed now occupies in her offices. And now I will tell you what the Church of England *cannot* do. It is, I believe, an axiomatic principle of law that

every inferior court is bound by the decision of its superior; and the Church of England, therefore, has no power to touch or alter in any way whatever the Athanasian Creed. (Cheers.) It came to her from a higher authority than her own. I have not the slightest doubt whatever—I believe no theologian could possibly doubt—that it was composed as early as the fifth century. There is not the slightest shadow of a doubt that it was written some time between A.D. 375 and 451. I fix these dates—which give a very wide margin—on these grounds. In the year 375 Apollinaris was condemned by Pope Damasus, and I infer that the Creed must have been written after then, because it contains a very pointed allusion to the Apollinarian heresy in the words, “Of a Reasonable Soul and Human Flesh subsisting.” On the other hand, it could not possibly have been written after the condemnation of the Monophysite heresy by the Council of Chalcedon in 451, otherwise it would have been more definite with respect to the Two Natures in Christ. I must say that there are no terms which sufficiently express my indignation at the manner in which the name of S. Paulinus of Aquileia has been treated in this controversy. We are told that one of the greatest saints of his day consented to forge a lie for the purpose of pleasing the emperor! There is no blot whatever on the character of St. Paulinus, and yet he is charged with this wickedness for the sake of helping Charlemagne, forsooth, to separate the East and West by asserting the doctrine of the Double Procession, which is scarcely if at all visible in the Creed! Was there ever such an incredible piece of folly and wickedness? (Loud cheers.) The Creed, then, comes down to us with the authority of the West for 1450 years; it has been accepted by the East; and it has been used in the Church of England for more than a thousand years. This can be proved, for we have the very words of this Creed in the profession of Denebert, Bishop of Worcester, to Ethelhard, Archbishop of Canterbury, in the year 798; and how, then, could it have been composed in the ninth century? (Cheers.) There have been various attempts to disparage the Athanasian Creed, but we protest altogether against any attempt to deprive us of the inheritance which we have received from our fathers, and which we are resolved to transmit unmutilated to our children. (Cheers.) You remember those who said, “*Nolumus leges Angliæ mutari*,” and it is for you as members of the English Church to protest, “*Nolumus fidem ecclesiæ mutari*.” (Loud cheers.) It would be a sacrifice of the faith to consent to

the mutilation of the damnatory, or minatory, or warning clauses ; for to omit them would simply be to say that a man is not responsible for his faith. You cannot take them out. They are at the beginning, the middle, and the end, and they cannot be removed without destroying the whole fabric. It is moreover of the very nature of a Creed that it should imply warning clauses ; though it does not matter whether they are expressed or not. They are not expressed, for instance, in the Apostles' Creed, but they are implied by the very nature of a Creed. The sanction of a Creed is our blessed Lord's own statement, "He that believeth and is baptized shall be saved ;" the sanction of an anathema is contained in the solemn words—"He that believeth not shall be condemned." (Cheers.) But now I come to the question of expediency ; and I can tell you about the history of the Creed at the time of the Reformation, and how it came to be placed where it is. Previous to that time it used to be recited in the office of Prime on Sundays ; and when the Reformers thought that instead of the old hours, they would have a form of daily prayer—which they formed by bundling the old services perhaps rather awkwardly together—they appointed the Creed to be said on Christmas Day, on the Epiphany, on the Feast of the Ascension, and on the three Sundays on which it is still said. In 1552 it was directed to be used, not six but thirteen times a year. Certain Cambridge professors say that it was meant to be added to the Apostles' Creed, but I think they are wrong, for it is matter of record that it never has been so said. However, that question does not matter a straw. The fact remains that in 1552 the Reformers ordered the Creed to be said thirteen times a year instead of six. All this is an old story ; but what is new is the reason why they did so. The reason was that at the beginning of the reign of Edward VI., foreign Anabaptists came over here in shoals, and their teaching soon developed into Arianism and into a form which did not differ much from the heresy of Apollinaris. These persons, who were tried and some of them burned, were in the habit of throwing in Archbishop Cranmer's teeth that he could not prove his own faith from Holy Scripture, but that he got it out of the Athanasian Creed. What, then, did the Reformers do ? In the first place, they drew up the Eighth Article, which stated that the Athanasian Creed could be proved by most certain warrants of Holy Scripture, and they ordered the Creed itself to be said thirteen times—on three Sundays and ten festivals. The reason why the latter were chosen was because

at that time the services on holy days were more frequented than now, and that, in point of fact, it was thought the churches would probably be better attended on those days than on Sundays. (Cheers.) And now let me say one word on the restoration of the unity of the Christian Church throughout the world. I suppose we all look forward to the time when the Church of England may be the means of restoring unity amongst the scattered branches of the Western Church. (Cheers.) Let us hope that the time is not far distant when friendly relations between the Church of England and the Western Church may be restored. But that before that time comes she must have gathered within her bosom many of those who are now Non-conformists. But let us not hope that we can gain Nonconformists by any scheme of comprehension, alteration, or mutilation of the Creed. (Cheers.) Schemes of comprehension have never answered, and they never will. The only way to gain Nonconformists is by teaching in their integrity all the doctrines of the Church. (Cheers.) If Nonconformists are to be won only by the sacrifice of the Creed, you will agree with me that the purchase will be too costly. (Loud cheers.) If such are to be the conditions of union, I will express my views in the words of the heathen poet—

“*Doris amara suam non intermisceat undam.*”

I will add one word more. It has been said before now that such a meeting as this is useless because the battle is already won. I admit that the battle is very nearly won, and I hope that after this meeting it will be won altogether. (Cheers.) But there are two dangers ahead yet. There is Convocation, and there is Parliament. We are told that the former will probably agree to accept some form of synodical declaration that the Church of England takes the condemnations in the Athanasian Creed in exactly the same sense as the solemn warnings of Holy Scripture. I will only say in reference to that proposal that I trust Convocation will never commit itself to such an absurdity. I have always thought it was for the Church to interpret the language of Holy Scripture, not for Holy Scripture to interpret the language of the Church. (Loud cheers.) But then it is said that the authority of Parliament may be brought to bear for the purpose of preventing any punishment from being inflicted upon such clergymen as may disobey the Church. I trust that we may be able to prevent such an anomalous state of things as that would be. People now talk a great deal of the separation of Church and

State ; and I confess, I should regard that as a very great calamity. But what is suggested would be the beginning of that separation ; for if the State is to interfere to protect disobedient clergymen, it would certainly be impossible for the connection to go on much longer. (Loud cheers.)

ADMIRAL RYDER having moved the last resolution,—

THE REV. GEORGE WILLIAMS, in seconding it, said—There is one objection to the Athanasian Creed which, if well founded, would come home with peculiar force to my mind, namely, that it interposes a barrier to the reunion of the East and West. We have been told upon high authority—upon that of a gentleman who styles himself “the First Presbyterian of the Church of England,” that the Creed anathematizes the whole Eastern Church. I should be exceedingly sorry to believe that that was the case ; and if I thought it was, I should feel very differently towards the Athanasian Creed from what I do at the present time. In fact, the statement is altogether a mistake—altogether an error. The Greek Church accepts the Creed, and regards it as a most precious document. She not only appends it in her *Horologion* or Book of Common Prayer, but she has taken it out of that large collection of prayers and documents, and inserted it in a little volume, which I have here, called the *Synopsis* ; which consists of the cream of the larger Service Book. On the title-page it is stated to be “profitable to all Christian people ;” and I find imbedded in it the Athanasian Creed, as a document of singular value. I remember the first time I visited Palestine being very much struck at finding it suspended in the Divan of the Greek Archbishop of Bethlehem, near the Church which was erected by St. Helena, over what is supposed to be the place of our Lord’s Nativity. What is more, the copy which I saw there actually contained the Double Procession. That fact seems to show that there is no such dislike for that expression, save in the Nicene Creed, as is commonly thought to exist in the East. I suppose it would have been impossible for any copy of the Nicene Creed with the *Filioque* to have been suspended in the Divan of a Greek prelate. The real objection to the *Filioque* is that it is an insertion introduced into a Catholic Creed without the consent of the whole Church ; and it is an objection which is largely sympathized in by many who entirely admit the Double Procession from eternity. (Cheers.) As for the various proposals which have been made for the mutilation or the “muffling” of the Athanasian

Creed, as the Dean of Norwich has so admirably expressed it, there is a passage of Scripture which has been very strongly in my mind. I think that this meeting and the great meeting at St. James's Hall may well adopt the words of Naboth to Ahab, when that King desired to have his plot of ground which lay so convenient to the palace, and which Naboth was so unreasonable as to refuse—"God forbid that we should give you the inheritance of our fathers!" (Loud cheers.) Those who wish to remove this Creed from the Prayer Book will hardly say—"We will give you a better;" and if they offer to buy it at a price, we will reply that it contains that which "cannot be gotten for gold, neither can silver be weighed for the price thereof," which "is far above rubies." (Cheers.) The Athanasian Creed was probably used in the Church in England even before the Creed of Nicæa. You have heard of that admirable paper of Sir T. Duffus Hardy, which I hope will be published for the edification of the Church. Sir Thomas's theory is that the Utrecht Psalter was brought to England by the ecclesiastics in the suite of Queen Bertha for use in her chapel; and it is a remarkable fact, that the copy of the Athanasian Creed which it contains is identical with the form which we now use. The Apostles' Creed also contains the article respecting the Descent into Hell, which was not found in the Roman and Italian MSS., but which was in the Gallican. So again the *Gloria in Excelsis*, which those who know anything about liturgical matters are aware varies in different Churches, so that there are scarcely two which have it in exactly the same form as it stands in the Utrecht MS., is in that Psalter identical with the form in which we still possess it. The English Church prior to the Conquest seems to have been a vast deal more English than it was after that event; and since the Reformation it has been more in sympathy with the Anglo-Saxon Church than with the Anglo-Norman. It is, at all events, a very interesting fact, that from the time of St. Augustine's mission to the Conquest, this Creed was in use in the English Church; and that at a period when Mr. Ffoulkes says it had not yet been composed. (Cheers.) It was the practice at that time for English Bishops before their consecration to make a *Profession* of allegiance to their Metropolitan. The practice in question was probably introduced by Archbishop Theodore—that learned Theodore of Tarsus to whom the Church of England owes so much, and who, in fact, may be said to have formed the English Church as an organized body, for before his time it was little more than an aggregate of

mission stations. We find a singular resemblance between these acts of profession and those which are made by Bishops in the Orthodox Church at the present day ; a circumstance which points to a common origin, and suggests that the practice was probably brought in by Theodore. Several of these early English *professions* embody regular confessions of faith, all with the Double Procession, and some of them in the very words of the Athanasian Creed ; so that we see that the Creed must have been in existence in this country at that time, and was probably here in the Gallican Psalter of Queen Bertha when Augustine set foot on our shores. It is therefore an "inheritance of our fathers" in a very emphatic sense of the words. (Cheers.) Whatever temptation may threaten us,—whatever inducement may be held out to us to alienate it, I hope we shall resist it, remembering that the one sole object of the Christian Church is the maintenance of the Truth. It stands for that purpose alone. It is to be the "Pillar and Ground of the Truth," and if it comes to be a question between surrendering the truth and surrendering life itself, I hope we may be prepared to say in the words of the Pagan poet—

Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas.

(Loud cheers).

The Hon. C. L. Wood in proposing a very cordial vote of thanks to the noble chairman, said he thought that what had taken place that night would teach the most timid that there was no need of fear or misgiving as to the future of the Church of England. (Loud cheers.)

The motion was seconded by the Rev. BRYMER BELCHER, and unanimously agreed to.

The MARQUESS OF BATH, in acknowledging the compliment, hoped that what had taken place that evening would settle, at all events for a time, all questions of dealing with the Athanasian Creed. If, however, that hope should not be realized, and their opponents should persevere in their endeavours, he thought that what they had seen and heard that night would justify them in urging upon their friends both in London and in the country to agitate wherever they could, and to persevere in the defence of this great bulwark of the Church of England. (Loud cheers).

The meeting then broke up.

LONDON:

PRINTED BY WILLIAM CLOWES AND SONS, DUKE STREET, STAMFORD STREET,
AND CHARING CROSS.



